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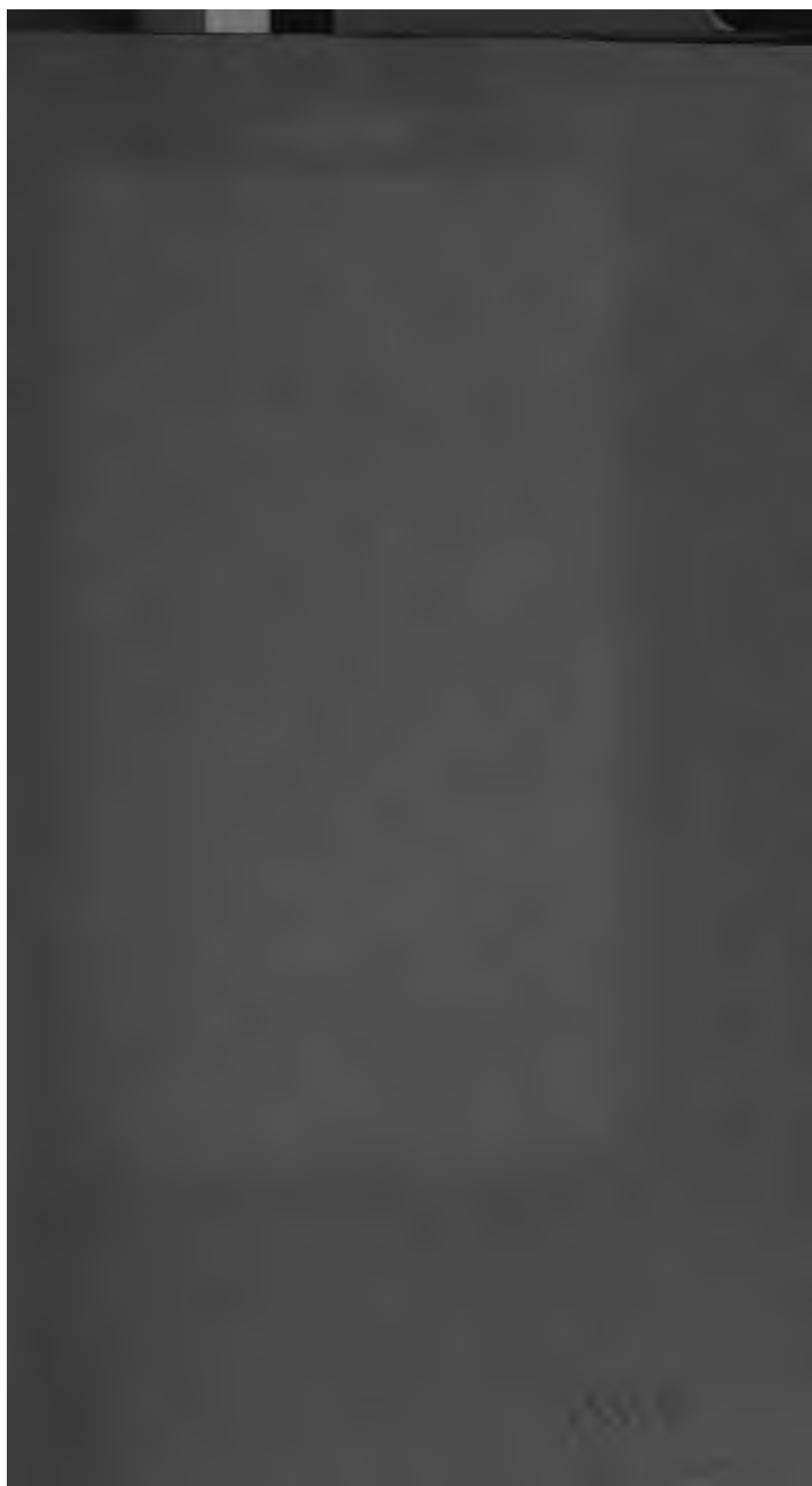
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# ***HERMES SCYTHICUS:***

OR,

## **The Radical Affinities**

OF THE

### **GREEK AND LATIN LANGUAGES**

TO

## **The Gothic:**

ILLUSTRATED FROM THE MOESO-GOTHIC, ANGLO-SAXON,  
FRANCIC, ALEMANNIC, SUIO-GOTHIC, ISLANDIC, &c.

TO WHICH IS PREFIXED,

A DISSERTATION ON THE HISTORICAL PROOFS  
OF THE SCYTHIAN ORIGIN OF THE GREEKS.

---

By JOHN JAMIESON, D.D. F.R.S.E. & F.S.A.S.

AUTHOR OF AN ETYMOLOGICAL DICTIONARY OF THE  
SCOTTISH LANGUAGE, &c. &c.

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## P R E F A C E.

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**T**HIS work, like some others which the author has published, owes its existence to a circumstance merely accidental. Having discovered various links of connexion, to which he had not formerly adverted, between the languages of the most polished nation of antiquity, and that of a people generally reckoned among the most uncivilized ; and having, for his own satisfaction, prosecuted the investigation to a considerable length ; he presumes, that it will not be deemed totally unimportant to the interests of literature, that he should lay the result of his inquiries before the public.

In all disquisitions of this kind, a wide field is necessarily opened up to fancy ; and it may be thought, that at times it has not been restrained within proper bounds. The objects, which seem clear to one, to the eye of another may be in-

volved in obscurity. The author begs, however, that the reader would so far indulge him with the exercise of his candour, as not to form a judgment of the work from any detached article, but dispassionately to consider the combined evidence.

Although himself satisfied, that the proof, arising from a comparison of the languages, is sufficient to demonstrate the national affinity of the Greeks and Romans to the Scythians ; to remove, as far as possible, every ground of hesitation with others, he has prefixed a Dissertation on the historical evidence which bears on the same point.

The author meant to have added, as a conclusion to the work, a list of Greek and Latin verbs and nouns, compared with those terms, in the languages of the north, which are evidently allied to them. But as he has not had leisure to arrange these, he finds it necessary to postpone this part of his plan. If what is now presented to the public meet with a favourable reception, he may be encouraged some time hence to give these as a supplementary illustration.

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<i>Alem.</i> , Alemannic.	<i>Sax.</i> , Saxon.
<i>Arab.</i> , Arabic.	<i>Scot.</i> , Scottish.
<i>Armor.</i> , Armorican.	<i>Scytho-Scand.</i> , Scytho-Scandi- navian.
<i>A.S.</i> , Anglo-Saxon.	<i>Su.G.</i> , Suio-Gothic.
<i>Belg.</i> , Belgic.	<i>Sw.</i> , or <i>Swed.</i> , Swedish.
<i>C.B.</i> or <i>C.Brit.</i> , Cambro-Bri- tannic, or Welsh.	<i>Teut.</i> , Teutonic.
<i>Celt.</i> , Celtic.	
<i>Dan.</i> , Danish.	
<i>E.</i> , or <i>Eng.</i> , English.	
<i>Flandr.</i> , Flemish.	
<i>Fr.</i> , French.	<i>adj.</i> , adjective.
<i>Franc.</i> , Francic.	<i>adv.</i> , adverb.
<i>Gael.</i> , Gaelic.	<i>conj.</i> , conjunction.
<i>Germ.</i> , German.	<i>insep.</i> , inseparable.
<i>Goth.</i> , Gothic.	<i>N.</i> , note.
<i>Gr.</i> , Greek.	<i>part.</i> , particle.
<i>Heb.</i> , Hebrew.	<i>prep.</i> , preposition.
<i>Ir.</i> , Irish.	<i>pron.</i> , pronoun.
<i>Isl.</i> , Islandic.	<i>q.</i> , or <i>qu.</i> , quasi.
<i>Lat.</i> , Latin.	<i>s.</i> , substantive noun.
<i>Lat. Barb.</i> , Latin of the middle ages.	<i>term.</i> , termination.
<i>Moes.G.</i> , Moeso-Gothic.	<i>V.</i> , vide.
<i>Pers.</i> , Persian.	<i>v.</i> , verb.
	<i>vo.</i> , voce.

A  
DISSERTATION  
ON  
THE HISTORICAL PROOFS  
OF  
*THE SCYTHIAN ORIGIN*  
OF THE  
GREEKS.

---

WITH the generality of mankind, a name is of far greater weight, in the scale of evidence, than they are willing to admit, or can allow themselves to imagine. It does not merely cast the balance when wavering; but is often found, on strict examination, to be the only thing that presses down the preponderating scale. With the name of Greeks, or of Romans, we have been accustomed from our early years to associate the idea of every thing great, and wise, and excellent. Hence, even when arrived at maturity, we are extremely reluctant to acknowledge the claims of any other people to priority in science or in the arts; especially if they were stigmatized as barbarous by

those nations that claimed wisdom and refinement as exclusively their own. We are scarcely disposed to give such a people precedence even as to national antiquity, although evidently entitled to this distinction from the incontestible proofs which appear on the page of history ; but seem almost inclined to credit the fables of those, who vain-gloriously affirmed, not only that they were indigenous, but that they had sprung from the soil which derived its celebrity from giving birth to so wise a people.

Perhaps we can assign no better reason for this partiality, than for another which often retains its force through life. As these favoured nations have been, as it were, our school-companions, we have made common friends and foes with those who have been the objects of our early predilection. Knowing that the tribes, which overran the Roman empire, that empire which received its highest lustre from our old classical friends, have been denominated *Goths* ; we connect, with this designation, the idea of every thing gross and savage. Hence it has become proverbial, as a term of general obloquy. It is singular, indeed, that men, from the influence of early habit, should agree to pour contempt on their own progenitors. To say of such a barbarous people, that they undoubtedly must have possessed some means of communicating their ideas, will be deemed an honour fully as great as they can possibly merit ; while, at the same

time, it will be supposed, as a matter of course, that their speech could only be entitled to a comparison with the jargon of Hottentots, or of some American horde. To those who labour under prepossessions of this kind, the idea that the language of such a people could have any traces of resemblance to the revered structure of that of Athens or of Rome, would afford matter of ridicule, or might even be viewed as a sort of literary blasphemy.

But, that there is a very intimate connexion between the language of the Goths, and that which was first spoken by the Greeks, and afterwards by the inhabitants of Italy, will, we trust, appear undeniable from the following work. It is generally admitted, that similarity of language is one of the most convincing documents of national affinity. On this ground, therefore, as of itself sufficient, might we rest the proof of the propinquity of these nations.

Here, however, we are not, as in many similar inquiries, reduced to the necessity of being satisfied with this solitary evidence. Ancient history supplies us with its superadded testimony in support of our hypothesis.

#### §. 1. *Of the Name of Scythia.*

Scythia is an ancient designation, which has been interpreted with great latitude by later

writers. They would almost seem to have viewed it, as if it had been used by the Greeks and Romans to denote the *terra incognita* of their times. To the vast regions, to which this name has been extended, many tribes have been assigned, not less dissimilar in their language and customs, than remote from each other as to the ties of consanguinity. But these erroneous accounts have originated from want of due attention to the testimony of antiquity. Those ancient writers, who are most entitled to credit, clearly enough define the general boundaries of that country to which they give this name.

They distinguish between Western and Eastern Scythia. The former extended, according to Herodotus, from the lower parts of the Danube, and the countries now denominated Hungary, Transylvania, and Walachia, to the Tanaïs or Don on the east. It was also called Euxine Scythia, as it run along the borders of the sea which anciently bore this name, now the Black Sea. Eastern Scythia was situated to the north-east of the Caspian Sea, including the country now designed western and eastern Turkistan. We learn from Justin, in his abridgement of Trogus Pompeius, that the kingdoms of Parthia and Bactria were founded by the Scythians\*. It has been urged, however, that the Parthians were of Sarmatic origin. Taurica, or the

\* Lib. ii. c. 1. 3.

modern Crimea, was not reckoned as properly included in Scythia \*; although there seems to be no reason to doubt that the Scythian language was afterwards spoken there, the Cimmerians or Cimbri having been expelled.

Several writers, both ancient and modern, have confounded the Sarmatians with the Scythians. Strabo has fallen into this error †, although in this instance he contradicts the testimony which he has given in other parts of his work. But they are distinguished by Herodotus; who asserts that the Royal Scythians, (the name given to one great division of this people) are separated from the Sauromatae on the east by the Tanais. "Beyond the Tanais," he says, "it is no longer Scythia; but the first district is that of the Sauromatae," &c ‡.

It seems beyond dispute, that the *Cimmerii* were the posterity of Gomer, the eldest son of Japhet, the Japetus of the Greeks; and that they were the first race who peopled Europe. Their name is obviously retained by the descendants of the ancient Britons, who still denominate themselves *Cumri*. As they anciently possessed the Chersonesus Taurica, and gave their name to the Cimmerian Bosphorus, they undoubtedly occupied part of the territory which afterwards pertained to the Scythians. As As-

\* Herod. lib. iv. c. 102. † Lib. xi. p. 492. Paris. 1620.

‡ Lib. iv. c. 21.



chenaz and Riphath were sons of Gomer, it has been supposed, that the name of the former was retained in that of the Euxine sea, or Πόντος Ἀξινός; as it was first denominated by the Greeks. It has also been conjectured that the name of *Riphath* may be traced in that of the *Riphaean* mountains, placed by ancient writers at the head of the Tanais \*.

Who was the father of the Scythians, is more doubtful; and, on this head, their name can scarcely aid conjecture. It would appear, indeed, that they did not take this name to themselves, but received it from other nations, and particularly from the Greeks. For Herodotus says of the descendants of Targitaus, that they were commonly named *Scoloti*, from the surname of their king, but that the Greeks called them Scythians †. They were universally celebrated for their skill in archery. The same ancient writer informs us, that some of the noble youths of Media studied this art under Scythian masters‡; and Hercules, it is said, learned the use of the bow from this people. Hence it has been supposed, that they received their name from *skiuta*, a Gothic word, which is viewed as transmitted from them, signifying to *shoot*. With respect to their origin, the most general opinion is,

\* V. Bochart. Phaleg. lib. iii. c. 9. Anc. Univ. Hist. i. 375. iv. 471. Rennel's Geogr. of Herodotus, p. 139.

† Lib. iv. c. 6.

‡ Lib. i. c. 73.

that they were the descendants of Magog, the second son of Japhet. Had not Arphaxad, in Hebrew *Arpachshad*, been the son of Shem, it might have been thought that he was the same person with *Arporaios*, mentioned by the father of Grecian history, as one of the sons of Targitaus, whom the Scythians claimed as their progenitor\*.

§ 2. *The Scythians and Getae the same people.*

That the *Scythians* and *Getae* were the same people, is attested by incontrovertible evidence. On the southern side of the Danube, opposite to the territory occupied by the Scythians, and in the angle forming a part of Thrace, there was a small nation in the time of Herodotus, who bore the name of *Getae*. But this designation appears to have been the generic name given to various branches of this great people, and most probably assumed by themselves. We, accordingly, find it conjoined with different prepositive terms, which seem designed to mark its definite application to one race as distinguished from another. Thus, we read of the *Massa-Getae*, the *Thyssa-Getae*, and *Tyro-Getae*. It is obvious that *Getae* must have been the primary denomination. He-

\* Herod. lib. iv. c. 5. 6.

Herodotus speaks of this people, who lived on the opposite side of the Danube, without seeming to have supposed that they were originally the same with the Scythae, calling them Thracians\*. It is surprising that their name did not suggest the idea, that they were merely a branch from the common stock, that had pushed on a little farther west. The *Tyro-Getae*, of Pliny†, are the same with the *Tyritae* of Herodotus. For by both writers they are placed on the river *Tyres*, or *Tyras*, the Dneister of our times. Rennel conjectures, with considerable plausibility, that Herodotus may have written *Tyrigetae*‡. These, then, were the *Getae* situated on the river *Tyres*.

The *Massa-Getae* occupied the territory on the Iaxartes, or Sirr. Herodotus, indeed, was uncertain whether he should view them as a Scythian nation. From their greater distance, he had less opportunity of being acquainted with them. He admits, however, that by some they were accounted Scythians; that in their dress and food they resembled that people; and, that what the Greeks asserted of the Scythians in general, was true only of the *Massagetae*§. By the testimony of other writers, this matter is put beyond doubt. The *Massagetae* were the Scythae of the Romans. By Ptolemy they are called the Scythians *intra Imaum*. Strahlenberg says, that the particle

\* Lib. iv. c. 93.

† Hist. Nat. lib. iv. c. 12.

‡ Geogr. Herod. p. 72.

§ Lib. i. 201. 215, 216.

*ma*, in the Tartarian language, signifies *cis*, *citra*, and *intra*, in Latin, and is sometimes used as a conjunction copulative; and hence, that this people received the name of *Ma-giugi* in Arabic, of *Ma-gogaei* in Hebrew, of *Ma-tschudi* in Tartarian, and of *Ma-sgetae*, *Ma-schytae*, or *Massa-getae*, in Greek \*. Ihre considers this as a Scythic word; observing, that by many it is rendered the *greater* Getae, in contradistinction from the *lesser* Goths, whose bishop was Ulphilas, as we learn from Jornandes. *Massa* is thus viewed as merely the Moeso-Gothic comparative, *maizo*, major, which is evidently from the same fountain with Gr. *μῖζω*, id. The name *Thyssa-Getae*, or as written by others, *Thyrsa-Getae*, most probably, in like manner, owes its origin to some local or characteristic circumstance, although now totally unknown. They were situated on the Wolga.

Although the etymon of the name *Scythae*, already mentioned, is very ingenious; it may be doubted, if we should not rather view it as a modification of that of *Getae*. “The Greeks, and especially the Aeolians,” it has been remarked, “were fond of prefixing the letter *s* to words and proper names. Thus, Stephanus informs us, that for *Cimbri* they said *Σίμβρι*; and they observed the same mode in other instances.

\* Descript. of the North and Eastern parts of Europe and Asia; Introd. p. 39, 40.

“Hence, we perceive why ancient writers now assert that the Getae were a Scythic nation, and then call the Scythians a part of the Getae\*.”

§ 3. *The Goths the same with the Getae.*

It is not less obvious, that the *Getae* and the *Goths* were the same people, and that the name of *Scythae* was indiscriminately given to both. Thucydides remarks the resemblance of the Getae to the Scythians. “The Getae, he says, border with the Scythians, are armed in the same manner, and are all equestrian archers†.” Jornandes, indeed, has been understood as distinguishing the Goths from the Getae‡. Had he really done so, it must have been imputed to his anxious desire to shew that Scandinavia was the *officina gentium*. But it is evident, that throughout his work he uses the names *Getae*, *Gethi*, and *Gothi* promiscuously; as he asserts without reason, that these were the people, who, migrating from the shores of the Baltic, took possession of Scythia, extending themselves beyond the Danube. Stephanus describes the Γότθοι, or Goths, as, “a nation anciently inhabiting the

\* Ihre Gloss. Prooem. vi.

† Ὀμιλοῦντες, παρὰ ἰσχυροτέραι. Hist. lib. ii. p. 165. Franc. 1594.

‡ Mascou's Hist. German. B. v. § vi. N. (2).

“ district within the Palus Maeotis ; and who “ afterwards migrated into Thrace \*.” Ovid, and other Latin writers, use the names *Getae* and *Gothi* without distinction. Georgius Syncellus says, that “ the Scythians are also designed “ *Goths* in their own language,” and that, passing the Ister, they depopulated the Roman empire in the time of Decius †.” We learn from Photius, on the testimony of Philostorgius, that Urphilas, bishop of the Goths, otherwise called Ulphilas, “ in his time brought much people with “ him into the Roman empire, of the Scythians “ beyond the Ister, whom the ancients indeed “ called *Getae*, but the moderns *Gothi* ‡.” Gibbon, who has undoubtedly paid uncommon attention to this subject, observes, that “ Zozimus, “ and the Greeks, give the name of Scythians to “ those whom Jornandes, and the Latin writers, “ constantly represent as Goths §.”

This point has been so clearly established by Sheringham, and in our own time by Mr Pinkerton, that it is totally unnecessary to enlarge on it ||.

\* Vo. *Géogr.* † Ap. Stritter. Memor. Popul. i. 38.

‡ V. Sheringham de Anglor. Gent. Orig. p. 183.

§ Decline and Fall, i. 432. 8vo.

|| Dissertation on the Origin and Progress of the Scythians or Goths, p. 11—14. Although I cannot adopt every hypothesis contained in this work, it is merely justice to the learned author to acknowledge, that he has thrown more light on this subject, in general, than any preceding writer.

I shall only add, that we may observe a similar use of the name *Gothi* with that of *Getae*, formerly illustrated. Another term is frequently prefixed, to distinguish the particular tribe or nation; as, *Moeso-Gothi*, *Visi-Gothi*, *Ostro-Gothi*. The *Moeso-Gothi* were the Goths of Moesia, which extended from the confluence of the Save and the Danube to the Euxine, including the countries now denominated Bosnia, Servia, and Lower Bulgaria. The *Visi-Gothi*, or, as designed by Jornandes, *Vesegothae*, by others *Wisigothi*, had their name from their western situation; *wese*, as Wachter observes, signifying the west. The *Ostro-Gothi*, or *Austro-Gothi*, were the Goths of the east, from Alemannic *ostar*, Suio-Gothic *üster*, Islandic *austr*, oriens.

#### § 4. *The Thracians were Scythae.*

The *Thracians* were of Scythic origin. As the Mosaic designation *Gomer* seems to be retained in that of *Cimmerii*, *Cimbri*, or *Cumri*; there is great probability in the idea generally adopted by the learned, that the Thracians were the posterity of *Tiras*, or rather *Thiras*, who is last mentioned by the sacred historian among the sons of Japhet. The learned Bochart has observed, that Θῤῥᾶξ, the name given by the Greeks to a Thracian, is supposed to be merely *Thiras*, the Gr. ξ corresponding to *samech* of the Phoenicians, and hold-

ing its place in the alphabet \*. Josephus says, that this son of Japhet “called those whom he “governed Θείρας; but that the Greeks denominated the same people Thracians †.” Eusebius, Eustathius, Epiphanius, Jerom, with the Chaldee interpreters, uniformly give the same testimony. Besides many other places in this vicinity, which apparently retain the name of Tiras, it occurs in that of the river *Tyras*, which falls into the Euxine not far from the mouths of the Danube.

It has already been seen, that on the southern side of this river, in the country properly called Thrace, and opposite to the primaeval seats of the Scythians, Herodotus places a small nation called *Getae*. Yet, notwithstanding this distinction of name, he views them as the same people. For “the *Getae*,” he says, “are the most valiant “and the most just of the Thracians ‡.”

It may be supposed, indeed, that although the *Getae* were called Thracians, the Thracians in general were not *Getae*; and that this Getic nation received the name of Thracians, merely because they left their own territories and occupied a part of Thrace. But, though we had no other proof, it might seem fully as probable, that the name of *Getae* had originally included all the Thracians, and that the reason why one branch

\* Phaleg. lib. ii. c. 2.

† Θείρας αὐτοὺς μετωνόμασεν. Antiq. lib. i. b. 7.

‡ Θείραν ὅντις ἀνδριότατοι καὶ δικαιοτάτοι. Lib. iv. c. 93.



## ON THE ORIGIN

retained it, while it was not generally applied to the rest, was the peculiar distinction of this people with respect to religion. For Herodotus does not mark them out merely by their national designation, but by their characteristic sentiments. They were, he says, the *athanatizing Getae*, or those who held the doctrine of immortality \* ; proceeding to give a particular account of their creed, and of its pretended origin. As he gives the name of Thracians in common to them with the other inhabitants of this country, he distinguishes the latter merely by their local situation, as “ the Thracians who possess *Salmydessus*, and “ who dwell above Apollonia and the city Mesambria, and who are called Cyrmianae and Mypsaei.”

But we have further proof of a direct kind. Stephanus Byzantinus says, “ Getia is the country of the Getae ; this, however, is a Thracian nation † :” and Strabo, “ The Greeks accounted the Getae a Thracian nation ‡ .” The same writer asserts that the Daci and the Thracians used the same language § . Now, he elsewhere says, that the Getae and the Daci had a common tongue ||. Appian also asserts that the Getae, beyond the Ister, were denominated Daci ¶ . This

\* Γίτας τὰς ἀθανατίζοντας. Lib. iv. 93.

† Ap. Ihre, Proem. vii. Sheringh. p. 160.

‡ Lib. vii.

§ Lib. i. c. 20. ap. Ihre.

|| Lib. vii. p. 305.

¶ In Praef.

is, in like manner, affirmed by Justin, Xiphilin, and others. Mela expressly testifies that all the Thracians, however distinguished by different names and customs, constituted one nation, and that they were Getae \*.

There is not the slightest doubt that the *Moesi*, whom the Greeks improperly denominated *Mysi*, were Goths; yet we find Herodotus classing them under the name of Thracians. Vopiscus says, that Probus either subdued or received into a state of amity, Thracias, atque omnes Geticos populos †.

Before proceeding to shew that the Greeks themselves were of Scythian origin, several points of a preliminary nature claim our attention. It is well known, that the Pelasgi have been generally accounted the first inhabitants of Greece. The proof of the Scythian origin of the Greeks must, of course, depend on that of the affinity of the Pelasgi to the Scythians. A particular inquiry into the vestiges, still discernible on the path of history, of those who first peopled Greece, is therefore necessary.

It may be proper, first, to inquire whether the Pelasgi were indeed generally diffused through Greece; secondly, to shew that the *Hellenes*

\* Una gens Thraces habitant, aliis aliisque praediti, et nominibus, et moribus, quidam feri sunt, et ad mortem paratissimi, Getae utique. De Situ Orb. lib. ii. c. 26.

† In Prob.

were originally the same people; in the third place, to examine the assertions of those who deny the Scythian origin of the Pelasgi. After some remarks with respect to the name *Pelasgi* we shall go on to investigate their origin.

§ 5. *Of the Diffusion of the Pelasgi through Greece.*

We are, first, to consider the proofs which history supplies of the general diffusion of the Pelasgi through Greece. As the most ancient writers recognised no earlier possessors of this country; although the name be used in its utmost latitude, as including, besides the islands, Epirus, Thessaly, and Macedon, even to the borders of Thrace, it will be found that they occupied all this extent of territory.

Herodotus not only affirms, that Greece was formerly denominated Pelasgia\*; but when speaking of the Athenians, as being before the time of Cecrops called Cranai, he remarks that, even as bearing this name, “they were Pelasgi, the latter “possessing the country now designed Hellas †.” Strabo says, “that the Pelasgi, as indeed the “most ancient nation, were diffused through all

\* Ἑλλάδος, πρότερον δὲ Πελασγίας καλεούμενης. Lib. ii. c. 57.

† Lib. viii. c. 44.

Greece, and especially among the Aeolians in Thessaly, is almost universally acknowledged.

“Thessaly is called the Pelasgic Argos, which is situated between the mouths of Peneus, and of Thermopylae, all the way to the mountainous region of Pindus; because the Pelasgi held these places.—Many also denominate the nations of Epirus Pelasgi, because this people extended their dominion thus far; and many of those heroes are called Pelasgi, from whom, in succeeding ages, this name was transmitted to nations. For Lesbos was called Pelasgia; and Homer designs those Pelasgi, who bordered with the Cilicians in Troas\*.”

According to Stephanus Byzantinus, it was first called Pelasgia, and had the name of Thessaly, in a posterior age, from Thessalus the son of Aemon†. It is recognised by ancient writers as a Scythian region. Strabo says that it was at first all denominated Pyrrhaea, from Pyrrha the wife of Deucalion, Aemonia from Aemon (who was reckoned the grandson of Pelasgus); and that one half of it was named Pandora by Deucalion, in honour of his mother‡. Now it is universally admitted that Deucalion was a Scythian. In relation to the time preceding the Trojan war, Thucydides, when mentioning the name of Hellas or

\* Strab. Geogr. lib. v. p. 220, 221.

† Vo. Πηλαργία—Αίμωνια.

‡ Strab. Geogr. lib. x. 44, 444.

Greece, thus expresses his opinion : “ This name, “ as it appears to me, did not universally prevail. “ Before the age of Hellen, indeed, the son of “ Deucalion, it was totally unknown ; but other “ nations, as well as the Pelasgi, who were most “ widely diffused, retained their own peculiar designations \*.” “ The Ionians,” says Herodotus, “ who formerly possessed Achaia, before “ the time of Danaus and Xuthus, as the Greeks “ relate, were called Pelasgi Aegialees,” or those who inhabited the sea-coast †. He asserts, in the same place, that “ the Aeolians were anciently “ called Pelasgi ‡.”

The scholiast on Apollonius, extends the name of Pelasgi to the Argives. The Arcadians, who were reckoned the most ancient people in Greece, bore the same designation, as their country was called Pelasgia. Pausanias says ; “ The Arcadians “ make mention of Pelasgus as the first person “ who existed in their country.—From this king “ the whole region took the name of Pelasgia §.” Peloponnesus in general, indeed, received this name ||.

The fact of the general extension of the Pelasgi was so universally admitted by the Greeks, that, in this instance, their poets, without calling in the aid of fables, speak the same language with their historians. Homer gives the name of *Pe-*

\* Hist. lib. i. p. 3.      † Lib. vii. c. 94.      ‡ Ibid. c. 95.

§ Arcadic. c. i. p. 598, 599.      || Stephan. vo. Πελοπόννησος.

*lasgian* to Argos\*, a term which, as used by him, included the whole of Peloponnesus. When he elsewhere designs them *δῖοι Πελασγοί* †, he evidently confesses their high antiquity and acknowledged preeminence. Euripides not only uses similar language with Homer, in the phrase *Πελασγῶν ἄρμα* ‡; but calls the army of the Seven, before Thebes, “the Pelasgic army §.”

An accurate historian, of our own age, has so well expressed the substance of the testimony of another Greek poet, that I cannot do better than give it in his own words. “A passage of the poet Aeschylus concerning this people, for its antiquity, its evident honesty, its probability, and its consistency with all other remaining evidence of best authority, appears to deserve particular notice. The Pelasgian princes, he says, extended their dominion over all the northern parts of Greece, together with Macedonia and Epirus, as far as the river Strymon eastward, and the sea beyond the Dodonæan mountains westward. Peloponnesus,” he adds, “was not peopled so early; for Apis, apparently a Pelasgian chief, crossing the Corinthian gulf from Aetolia, and destroying the wild beasts, first made that peninsula securely habitable for men;

\* Νῦν δ' αὖ τῆς, ὅσους τὸ Πελασγικὸν Ἄργος ἵκανον. Il. β. 681.

† Iliad, α'. 429.

‡ Phoenix, v. 265.

§ Πελασγικὸν στρατόμαχον. Ibid. v. 107.

“and hence it had from him its most ancient name *Apia* \*.”

In place of a variety of other quotations, I shall substitute the testimony of the same elegant writer, in proof of his full conviction, after the strictest scrutiny, of the concurrence of historical proof as to the general extension of the Pelasgi.

“Among the uncertain traditions of various hordes, who, in early times, overran the country, the PELASGIAN name is eminent. This name may be traced into Asia; it is found in the islands; and the people who bore it appear to have spread far on the continent of Europe, since they are reckoned among the earliest inhabitants of Italy. It was very generally acknowledged, as the accurate and judicious Strabo assures us, that the Pelasgians were anciently established all over Greece, and that they were the first people who became powerful there. Consonant to this we find every mention of the Pelasgians by Herodotus and Thucydides; from the former of whom we learn, that Pelasgia was once a general name for the country †.”

\* Mitford's Hist. Greece, I. 30. The passage referred to is in the *Danaid*, or *Ικετιδης*, of Aeschylus, v. 265.

Τοῦ γηγενεὺς γὰρ ἡμεῖς ἐγὼ Παλαίχθους

\* *Ἰνις Πιλασγός, τῷδε γῆς ἀρχηγίτης.* &c.

† Ibid. p. 29. 30.

§ 6. *The Hellenes originally one People  
with the Pelasgi.*

Some learned writers having viewed the *Hellenes* as a distinct race from the *Pelasgi*, it becomes necessary to inquire, in the Second place, if this opinion be well-founded. It appears principally to rest on the two following grounds; that the *Hellenes* have been described by Greek writers as attached to their native land, and the establishments of their ancestors, whereas the *Pelasgi*, “disdaining fixed habitations, “wandered in large bodies over Greece, or transported themselves into the neighbouring islands\*,” and also, because they are spoken of, by Herodotus, as forming two distinct nations.

The first of these arguments seems to derive all its apparent force from an inaccurate comparison of the *Pelasgi* with the *Hellenes*. From the manner in which this argument is laid, it might be supposed that these distinct denominations were characterised, from their peculiar habits, during the very same period. But it appears to be entirely overlooked, that, in the accounts given of the migrations of the *Pelasgi*, they are especially described in relation to an era long preceding the arrival of the *Hellenes*. In this early age,

\* Gillies's *Hist. Greece*, L. 5.



they had every temptation to ramble; for, according to all the evidence we have from ancient writers, the country which lay before them was still uninhabited. From a passage in Herodotus, which will be afterwards illustrated, it is clear that the migrations, attributed to them, were chiefly those which preceded their taking possession of Peloponnesus, while they were on their progress, considerably devious indeed, to this country from their original settlements. The character given of the Hellenes, however, seems to be restricted to their modes of life after they entered the same region. We certainly know that, on one occasion, they were forced to migrate, being driven from their seats in Thessaly by the Phenician colony. Now it may reasonably be supposed, that in other instances their migration might proceed from necessity, although these are not recorded in the scanty accounts which remain of ages so remote. Although, however, it were certain that, at the same era, the Pelasgi retained more of a wandering propensity than the Hellenes, would this be a sufficient proof that they acknowledged different origins? Undoubtedly, nothing more could be reasonably inferred, than that the one colony, leaving their original settlements in an earlier age, and in a more uncivilized state, than the other, and having every temptation, from the vacancy of the regions into which they entered, to continue their roaming mode of life, became so habituated to it, that even in

later times they still manifested the same disposition.

The language used by Herodotus, when giving an account of the Pelasgi, has perplexed commentators and historians not a little, and has been misinterpreted in more respects than one. He has been understood as asserting that, although the Athenians were Pelasgi, the Spartans were Hellenes; as ascribing habits of wandering to the latter, but not to the former; and even as affording sufficient evidence that the one people were originally different from the other. Nothing more is necessary for shewing that these are all misapprehensions, than candidly to view the meaning of his language in its connexion.

“ He, [Croesus] in consequence of investigation, found that the Spartans and Athenians  
“ had the preeminence; those [the Spartans] in  
“ the Doric nation, these [the Athenians] in the  
“ Ionic. For these nations in ancient times were  
“ preferred, the one [the Spartans] the *Pelasgic*  
“ *nation*, the other the *Hellenic*. The one truly  
“ [the Hellenic] never wandered from its own  
“ soil; but the other was much addicted to migration. For under king Deucalion it inhabited  
“ the coast of Phthiotis; under Dorus, the son  
“ of *Hellen*, the region which lies under Ossa and  
“ Olympus, denominated Estiaeotis; whence, being ejected by the Cadmeans, it inhabited the  
“ region called Macednus in Pindus; thence it  
“ again migrated to Dryopis; and, coming from

“Dryopis into Peloponnesus, it received the  
“name of Doric \*.”

It is admitted, that from the order which Herodotus observes in the use of the article, conjoined with the distinctive adverbs *μὲν* and *δὲ*, the sense would seem to be, that the Pelasgi never wandered, but that the Hellenes did. Here, how-

\* Ἰστέον δὲ, εὐρίσκει Λακιδαιμονίους καὶ Ἀθηναίους προέχοντας τὰς μὲν, τῷ Δωρικῷ γένει, τὰς δὲ, τῷ Ἰωνικῷ. ταῦτα γὰρ ἦν τὰ προεκκριμένα ὄντα τὸ ἀρχαῖον τὸ μὲν, Πελασγικόν, τὸ δὲ, Ἑλληνικὸν ἔθνος. καὶ τὸ μὲν, ἔδαμῃ καὶ ἐξιχώρησι τὸ δὲ, πελυπλάνητοι κάρτα. ἐπὶ μὲν γὰρ Δευκαλίωνος βασιλῆος οἴκει γῆν τὴν Φθιώτιν· ἐπὶ δὲ Δάρεϊ τῷ Ἑλληνος, τὴν ὑπὸ τὴν Ὀσσαι τι καὶ Οὐλυμποὶ χῶρεν, καλιώμενην δὲ Ἰστιαίωτιν. οὗ δὲ τῆς Ἰστιαίωτιδος ὡς ἐξάνεστη ὑπὸ Καδμῶνι, οἴκειν ἐν Πίνδῳ Μακεδόνων καλιόμενοι. ἐνθὺντι δὲ αὐτὶς ἐς τὴν Δρυοπίδα μετέβη, καὶ ἐκ τῆς Δρυοπίδος οὕτως ἐς Πελοπόννησον ἰλθόν, Δωρικὸν ἐκλήθη. Herod. lib. i. c. 56.

The learned and acute Abbé Geinoz says, that Μακεδόνων does not denote the name of the place, but the national name which the Pelasgi received there, as bordering with the Macedonians. He supposes that τὸ ἔθνος, used a little before. is to be supplied here; and, that Μακεδόνες is equivalent to Μακεδονίαι \*. Recherches sur l'Origine des Pelasges, avec l'Histoire de leur Migrations. Histoire de l'Academie Royale des Inscriptions, Tome xiv. Memoires de Litterature, p. 174—176.

He also thinks that Herodotus was deceived in supposing that the Pelasgi were not called Dorians till they entered Peloponnesus. For as they previously inhabited Estiaeotis, which, according to Strabo, lib. ix., is the same with Doris, it seems most probable that they received the name of Dorians there. Ibid. p. 176.

\* The expression thus signifying, “the nation dwelt in Pindus, being  
“denominated Macedonian.”

ever, Herodotus has overlooked the natural connexion ; and, hence has his meaning been so much misapprehended. Having mentioned the Hellenic nation, when he proceeds to give one leading feature in their character, he does so without regarding the former order of his language. For, unless the assertion, that one of these " was much addicted to migration," refers exclusively to the Pelasgi, the whole passage is self contradictory. It is of this wandering people that he states the various migrations, till " coming into Peloponnesus, it received the " name of Doric." Now, he must necessarily be understood as describing the Spartans ; for them only had he formerly designed as belonging to " the Doric nation." It is incontrovertible, therefore, however awkward the structure of the language, that the Pelasgi are meant ; for he had asserted that the Spartans were Pelasgi, as distinguished from the Athenians, who were Hellenes.

It might seem at first view, from what he states with respect to the difference of language, that Herodotus, in the chapters immediately following, meant to assert that the Atticans were radically distinct from the Pelasgi. He says, indeed, that from all that could be conjectured concerning the language of the Pelasgi, from the remains of it among the Crestonians, it was barbarous ; while he asserts, that according to his apprehension, " the Hellenic nation, from its very

“formation, had invariably used one language\*.” He admits, however, that the Attic nation, notwithstanding the diversity of speech, was Pelasgic: “If, therefore, the whole Pelasgic nation “was such” as those who remained in Crestonia, “the Attic nation, being Pelasgic, when it entered among the Hellenes, also learned their “language.”

But nothing can be more evident, than that this modest and candid historian founded his conjecture, as to the permanent identity of the Greek language, on insufficient grounds. The idea, that the Pelasgi, when conjoined with the Atticans, totally abandoned their vernacular language, and adopted that of a posterior colony, is opposed to universal experience. This must appear still more improbable, as he acknowledges, that “the Hellenic nation, separated from “the Pelasgi, was weak, and received its increase from the frequent accession of other “barbarous nations†.” Can it be believed, that a feeble nation could be amalgamated with a variety of others, and yet retain its original speech? There is no occasion for reasoning indeed, as it is universally acknowledged, that the language of the Greeks must be viewed as formed from the contributions of a variety of tongues, which they themselves called barbarous.

\* Lib. i. c. 57, 58.

† Ibid. c. 58.

Notwithstanding this inconsistency, it is obvious, that Herodotus did not view the Hellenes as radically a different people. For, while he calls the Athenians "the Hellenic nation," he in the same place says, that "the Attic nation was Pelasgic." Although he also here assigns to the Athenians the "preeminence in the Ionic nation," he never meant to deny their Pelasgic origin. For in another place he says, "the Iones, when they inhabited that region in Peloponnesus, now called Achaia, before the coming of Danaus and Xuthus into Peloponnesus (as the Hellenes relate), were denominated Pelasgi *Aegialees*," i. e. those on the sea-shore; "but from Ion the son of Xuthus, they received the name of Iones \*."

Thus it appears, that in an early period those afterwards designed *Iones* had the name of Pelasgi, with an additional epithet descriptive of their situation. The Iones were called Pelasgi, doubtless, because they were known to be such by their neighbours. They had this name, not merely before they received that of Iones, but before the existence of Ion. Thus, when we compare this passage with what Herodotus had said†, in regard to the distinction between the Pelasgic and Ionic nations, we have an additional proof that he did not mean to mark a distinction as to origin, but merely as to civil association.

\* Herod. lib. vii. c. 94.

† Lib. i. c. 56.

As, therefore, he in that passage identifies the Ionic with the Hellenic nation, it is obvious that notwithstanding posterior arrangements, he viewed the Hellenes as originally Pelasgi. He adopted this view, as admitted to be correct by the Hellenes themselves. They said, indeed, that they sprung from Hellen the father of the Dorians, who were Pelasgi \*.

This strictly corresponds to the account given by Thucydides. He clearly shews that the name of Hellenes diffused itself till it came to be of general application, not from national affinity but from necessary association. "When Hellen and his descendants," he remarks; "governed in Phthios, and for mutual aid united to themselves other cities, these at length, from constant intercourse, successively received the name of Hellenes. Yet even a long time after this name did not extend to all.—This especially appears from Homer. For, although he was born long after the siege of Troy, he nowhere gives this name to all, nor indeed to any but those who came with Achilles from Phthios, who were indeed the first Greeks †."

"The nation of the Hellenes," says Dionysius Halicarnassensis, "was of the Pelasgi, the original possessors of Peloponnesus. They were subjected to many vicissitudes, and especially

\* Herod. lib. i. c. 56. ut sup.

† Hist. lib. i. c. 3.

“to much wandering, having no fixed residence \*.”

It is scarcely necessary to subjoin another testimony of Herodotus, in part quoted before; which must for ever silence the imagination that he viewed the Pelasgi and Hellenes as radically different. “The Athenians,” he says, “while the Pelasgi held the country which is now called Hellas, *were Pelasgi*, being named Cranai; but under king Cecrops, they were designed Cecropidae; Erychtheus having acquired the dominion, they, by a change of name, were denominated Athenians; and afterwards Ionians, from Ion the son of Xuthus, who became the leader of the Athenian army †.”

§ 7. *Of the erroneous Opinions as to the Origin of the Pelasgi.*

Let us now a little examine the assertions of those who assert the Phenician origin of the Pelasgi. An ingenious writer, who without any hesitation embraces this hypothesis, says in confirmation of it: “We learn from Sanconiatho, that the sons of the Dioscori and Cabiri wrote the first annals of the Phenician history, by the command of

\* Καὶ τὸ τῶν Πελασγῶν γένος Ἑλληνικόν, ἐκ Πελοποννήσου τὸ ἀρχαῖον, &c. Antiq. Roman. lib. i. p. 14.

† Herod. lib. viii. c. 44.



“ Taaut, and being cast upon the coast near  
“ mount Casius, about forty miles from Pelusium,  
“ they built a temple: this event happened in the  
“ second generation after the deluge, record-  
“ ed by Moses. We learn from Herodotus, that  
“ the Pelasgi were the descendants of the Pheni-  
“ cian Cabiri, and that the Samothracians re-  
“ ceived and practised the Cabiric mysteries from  
“ the Pelasgi, who, in ancient times, inhabited  
“ Samothrace \*.”

It is rather surprising, that a writer of this age should quote the fragments of Sanchoniatho as historic proof. They have generally, and it would seem justly, been viewed as a disguised account of the sacred history, which this Phenician received from Jerumbaal, supposed to be Gideon, blended with allegory and eastern mythology.

Notwithstanding all the pains that have been taken by learned writers in investigating this subject, it remains to this day a matter of absolute uncertainty, whether the Cabiri were men who had once existed and been deified after death, certain parts of the universe personified, or some of the *Dii Majores* disguised under a peculiar designation. Vossius views the term as properly applicable merely to the ministers of heathen worship. This hypothesis is totally inadmissible ; as it is evident, from the general tenor of ancient history, that they were not only worshipped, but

\* Astle's Origin and Progress of Writing, p. 52, 53.

held in the highest reverence, so that it was deemed unlawful even to utter their names. Historians differ also as to the number of the Cabiri. Some ancient writers mention only two, others three. According to the scholiast on Apollonius, there were four, Axieros, Axiokersa, Axiokersos, and Casmilus. These names, he says, denoted Ceres, Proserpine, Pluto, and Mercury, who was reckoned inferior to the rest \*.

Mr Astle seems to be the first modern writer who has given full credit to fabulous records. He not only ascertains the existence of the Cabiri, and the nation to which they belonged, but the age in which they wrote. The Cabiri were Phenicians, and they flourished "in the second generation after the deluge." He also asserts, without the slightest hesitation, that "they were called Pelasgi." From the authority to which he appeals, one would suppose, that Herodotus had expressly said, "that the Pelasgi were the descendants of the Phenician Cabiri." But the reader would search in vain for any proof of this assertion. The passage, referred to by Mr Astle, is in Euterpe, c. 51. But the ancient historian merely says, that "the Samothracians celebrate the mysteries of the Cabiri, having received them from the Pelasgi. For these Pelasgi formerly inhabited Samothrace,—and from them the Samothracians received these rites."

\* V. Bockart. *Chanaan*, lib. i. c. 12.

All that we learn from this is, that the Pelasgi were acquainted with the mysteries of the Cabiri, and communicated them to others. But Herodotus does not say, either in this or in any other part of his work, "that the Pelasgi were the descendants of the Phenician Cabiri." He does not even insinuate that he reckoned the latter Phenicians.

When Herodotus, in the beginning of his history, speaks of the navigation of the Phenicians to Argos, in the time of Inachus, for carrying on commerce, had he reckoned the Pelasgi Phenicians, it would have been natural for him to have mentioned this circumstance. Although he overlooked it here, it is scarcely conceivable that he would be chargeable with the same omission, when narrating the arrival of Cadmus, with his Phenician colony\*; especially as he says that he introduced *ἑδασκάλια*, different branches of learning, and, as it appeared to him, even the use of letters. He proceeds to give a particular account of the Phenician letters, as introduced into Greece, and, though afterwards somewhat changed, yet still retaining the name of the country from which they came. But, while he shews so much acquaintance with this language, had he once imagined that the Pelasgi were Phenicians, would he ever have expressed himself in the following manner? "What language the Pelasgi

\* Lib. v. c. 57, 58.

“ used, I cannot certainly affirm. But as far as  
 “ I may warrantably conjecture from those Pe-  
 “ lasgi who chiefly remain,—if it be necessary to  
 “ mention this conjecture, the Pelasgi used a bar-  
 “ barous language \*.”

Although small colonies from Egypt, under Cecrops and Danaus, settled in Athens and Argos, there is not the slightest ground to suppose that the Pelasgi were Egyptians. Mr Pinkerton has advanced several conclusive arguments on this head. He has also shewn, that they were neither Celts nor Sarmatae †. It is, therefore, unnecessary to enter into any particular discussion of these points.

### § 8. *Of the Origin of the name Pelasgi.*

As it appears undeniable that Greece was chiefly peopled by the Pelasgi, it is natural to inquire whence they received their distinctive designation. This forms the Fourth branch of our investigation. But the ancient Greek writers, notwithstanding the prominent figure which the Pelasgi make in their historical and poetical works, give no satisfactory account, either of the

\* Ἡ τιμὴ δὲ γλῶσσαι ἵσταντο οἱ Πελασγοί, οὐκ ἔχον ἀντιειπεῖς εἰπεῖν.—  
 Ἦσαν οἱ Πελασγοὶ βάρβαροι γλῶσσαι ἰόντες. Lib. i. 57.

† Dissertation, p. 64.—70.

origin of this people, or of the reason of their name. It is perfectly clear, that they were not acquainted with any people who preceded them in the possession of Greece. Yet their occupation of this country had been in an age so distant, that they could not say with certainty, whether the name was a patronymic, or had taken its rise from some characteristic circumstance.

As the Greeks were disposed to trace every national designation to the supposed founder of the race, not a few of their writers have asserted, that the Pelasgi were denominated from a prince or chief who was named Pelasgus. But as they do not pretend to determine the era of his existence, it is rather unfavourable to this idea, that different authors refer to different persons to whom they severally give this name. Apollodorus informs us, that, according to Acusilaus, "Pelasgus was the son of Jupiter and Niobe, the daughter of Phoroneus, from whom all the inhabitants of Peloponnesus were called Pelasgi;" adding, "But Hesiod says that Pelasgus sprung from the soil\*." Pausanias quotes the poet Asius as uttering the same absurdity†. In an-

\* *Ἡσιόδος δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι.* Bibliothec. lib. ii. c. 1.

† *Ἀντιθεὸν δ' Πελασγὸν ἐν ὑψηλοῖσιν ὄρεσιν  
Γαῖα μέλαιν' ἀνέδεικνεν, ἵνα θνητῶν γένος εἴη.*

"The black earth, on the high-locked mountains, brought forth  
"Pelasgus resembling the gods, that there might be a race of

other place, Apollodorus relates from Acusilaus, that Lycaon, the son of Pelasgus, who reigned in Arcadia, had fifty sons \*. In the list here given, as the learned Heyne has observed, the Arcadians seem to have included the names of the founders of all their cities or villages †. Another of the name of Pelasgus is mentioned by Dionysius Halicarnassensis, in reference to the origin of the Thessalians, who is called the father of Haemon, and the grandfather of Thessalus. Dionysius says that this Pelasgus lived six ages after the former, who was the son of Jupiter ‡. According to Stephanus Byzantinus, this Pelasgus was the uncle of Haemon §. Another, of the same name, is called the son of Arestor, the grandson of Ecbasus, the great-grandson of Argus ||. This name has also been given to the brother of Jasus, and son of Triopas ¶.

Thus it appears, that these ancient writers were

"mortals." Pausan. Graec. Descr. p. 598, 599. Aeschylus transfers this honour to the father of Pelasgus, for he introduces him as saying, "I am Pelasgus, the son of the earth born ancient possessor and sovereign of the land." Danaid. 265. Absurd as this idea is, when applied to the progenitors of particular nations, it seems a traditionary memorial of the original formation of man.

\* Apollod. lib. iii. c. 8. † Obs. in Apollod. ad III. 8. p. 264.

‡ Antiq. Rom. lib. i. p. 14. Lips. 1691. § Voc. *Διγονία*.

|| Characis Chron. ap. Steph. Byz. vo. *Πατρίαια*.

¶ Schol. in Iliad. γ. 75.

quite uncertain as to the origin of this name. As the Greeks were too proud to acknowledge that they were preceded, in the possession of their country, by any other people; the poets flattered them by an idea not very reconcileable to human pride, that their ancestors had sprung up, like mushrooms, from the earth which they called their own. Their historians, again, so blend mythology with history, and are so inconsistent with each other in their accounts, as plainly to shew that they were totally in the dark with respect to this remote era.

Strabo, who probably disregarded the pretended descent from one of the name of Pelasgus, as much as the fables of the poets, says; "The historians of Attica relate, that the Pelasgi, and even those who took up their residence at Athens, because of their wandering habits, and change of place resembling that of birds, were by the Athenians denominated *Pelargi*," from a word in their language signifying a stork \*.

Some learned writers, as Grotius, Salmasius, and Stillingfleet, suppose that the descendants of Peleg, the fourth from Shem, whom they consider as the father of the Scythians, were the first who peopled Greece, and that they only softened the name of Peleg, or according to the Septuagint and Vulgate, Phaleg, their progenitor, calling

\* Geograph. lib. v. p. 221.

themselves *Pelasgi* \*. It has been thought, that this is confirmed by a passage in Epiphanius, who says, that from the age of Therah downward, Phaleg and Ragau removed towards the clime of Europe, to part of Scythia, and were joined to those nations from which the Thracians came †.

But it has been proved by Bochart, that Phaleg and Ragau, with their descendants, continued in the confines of Media and Armenia. It is also evident, from the most ancient and authentic records which we have, that "the isles of the Gentiles," were peopled by the posterity of Japhet, not by that of Shem ‡. It is well known, that Epiphanius was a weak and credulous writer; and there is as little foundation for what he says of Phaleg, as for his assertion in the same place, that the Thracians had their origin from Therah the father of Abraham.

Other writers have traced the name *Pelasgi* to πῆλαγος; supposing that they were thus denominated "from their passing by sea, and wandering from one country to another." It has been said, indeed, that "the sea is called *Pelagus* from the Hebrew word *Peleg*, as dividing one country from another §." The derivation of the name from πῆλαγος is liable to several objections.

\* V. Anc. Univ. Hist. vi. 139. † Respons. ad Epist. Acac. et Paul.

‡ Gen. x. 2—5.

§ Astle's Progr. of Writing, p. 52.



There is not the slightest evidence that the term denoting the sea, was ever written πείλαστος. Had it ever assumed this form, traces of it must have been perceived in some dialect, in some of its composites, or in some ancient writing or inscription. Nor would the Greeks have preferred the insertion of the letter σ, as softening the sound Πείλαστος being a sound much more suited to a Grecian ear than Πείλαστος, they would far more readily have ejected the sibilation. Besides this designation, as given to the people, or assumed by them, seems to have such characters of antiquity that it may well be questioned, if in so early a period the word πείλας was used in the country afterwards called Greece, as denoting the sea. The etymon, also, proceeds on a *petitio principii*. For it must be previously assumed, as an unquestionable fact, that the Pelasgi had come to Greece by sea; or, at any rate, that before their settlement in this country, they were known to some who possessed it, and who then used the word in this sense, as a people much given to maritime expeditions. This is to suppose, indeed, what is contradicted by the Greek writers themselves, that their country was inhabited before the arrival of the Pelasgi.

The origin of the name of this celebrated people must, therefore, be viewed as lost in the darkness of antiquity. That assigned by Rudbeck seems just as reasonable as those already examined. As Strabo says that they were denominated

from their wandering habits, the learned Scandinavian views the term *Pelasgi* as of Scythian origin, q. *Faelaskione*, from *faelas*, *vagare*, *peregrinare*, (for the ancient Goths had not the letter *p*,) and *koene*, *populus* \*.

§ 9. *The Scythian origin of the Pelasgi  
proved from Testimony.*

The principal branch of our inquiry regards the origin of this people. Where the accounts of the most ancient and most creditable writers are enfeebled by mere conjecture, obscured by obvious inconsistencies, and even involved in fable, with respect to the bulk of those whom they claim as the founders of the different nations which were eventually associated for the defence of Greece, it were presumption to say that this question is attended with no difficulty. In the investigation of subjects of such remote antiquity, a high degree of probability is often the utmost that can be attained. It is not, therefore, asserted, that we have the same direct evidence that the *Pelasgi* were *Scythians*, as that the followers of *Cadmus* were *Phenicians*. The evidence is only to be viewed as of that kind commonly called *circumstantial*. How defective soever the proof

\* *Atlantic*. II. p. 117, 118.

may appear, we may venture to affirm that all that deserves the name of evidence goes to shew that the Pelasgi, and of consequence the great mass of those in subsequent ages denominated Greeks, were of Scythian origin.

This may be inferred from the *general testimony* of ancient writers. It is acknowledged by the Greeks, that their country was at first peopled by those whom they call barbarians. Strabo relates, on the authority of Hecataeus Milesius that Peloponnesus, "before the time of the Hellenes, was inhabited by barbarians;" adding "And indeed almost all Greece was anciently the seat of barbarians, which may be demonstrated from these things which are still kept in remembrance. For Pelops brought with him a colony from Phrygia, into the country called after him Peloponnesus, as Danaus did from Egypt. Also the Dryopes, the Caucones the Pelasgi, the Leleges, and others of a similar description, obtained settlements within as well as those without, the Isthmus. For the Thracians, who came with Eumolpus, possessed Attica; Tereus the son of Phocis, Daulis; the Phenicians, the companions of Cadmus Cadmeia; the Aeonians, Tembices, and Hyantes, Boeotia.—Besides, some of the names acknowledge a barbarous origin, as Cecrops, Codrus, Aeclus, Cothus, Drymas, and Crinæus. The Thracians also, the Illyrians, and Epirots, even now occupy the confines of

“Greece. That this was much more the case  
“in former ages, appears from this, that in our  
“own time the barbarians possess many parts  
“of that district which is undoubtedly Greece.  
“The Thracians hold Macedonia, and certain  
“parts of Thessaly. Above Acarnania and Ae-  
“tolia, are the Thesproti, Cassopaei, Amphi-  
“lochi, Molossi and Athamanes, nations of Epi-  
“rus.—The whole country now called Ionia,  
“was anciently inhabited by the Leleges and  
“Carians, which the Ionians, having driven them  
“out, possessed \*.”

I do not rest the argument on the general acknowledgment, that the first possessors of Greece were barbarians. For this term is used with such latitude, as to include all with whose language and manners the Greeks were unacquainted. One thing, however, is evident from this acknowledgment, that the Greeks were fully convinced that those who preceded them, or in other words, their ancestors, spoke a language very different from that which prevailed in the ages of posterior refinement. From the enumeration of those nations, to which the early possession of Greece is ascribed, it also appears that some of them were of Scythian origin.

The *Phrygians*, the first nation mentioned, were from Thrace. Eustathius, in Dionys., says, that, “as the Thracians were anciently called

\* Geogr. lib. vii. p. 321.

“Briges, when they migrated into Asia, their name was changed to Phryges\*.” The same thing is asserted by Strabo†, and by Herodotus, who adds, that “while they remained in Europe, they were neighbours to the Macedonians‡.” It being undeniable that the Thracians were Getae, it thus appears, that the celebrated Trojans were originally Scythians.

The *Dryopes*, it is believed, were the remains of the Carians, who, according to Thucydides, made frequent incursions into Greece||. The Mysians, who were certainly the same Scythian people called Moesians§, were, as Herodotus says, descended from Mysus the brother of Caris, who is accounted the progenitor of the Carians¶. We certainly know from Herodotus,

\* V. Sheringham de Angl. Gent. p. 479.

† Geogr. lib. vii. p. 295. x. 471.

‡ Lib. viii. c. 73.

|| Thucyd. lib. i. Anc. Univ. Hist. vi. 140.

§ Strabo says; “The Getae possessed both sides of the Danube; and the Mysians themselves, also Thracians, but now called Mysians; from whom sprung the Mysians who dwelt among the Lydians, Phrygians, and Trojans.”—*Καὶ οἱ Μυραὶ, Θράκις ἔντι καὶ αὐτοὶ, καὶ εἰς τὴν Μυσίαν καλῶνται*, &c. Geogr. lib. vii. p. 295. This diligent inquirer makes the Mysians Scythae. For he says, that according to Artemidorus, “Olympic Mysia is occupied by a colony of the Mysians from beyond the Danube;” Lib. xii. p. 571. “The Mysians,” he adds, “were a nation of the Pelasgi, Caucones, and Leleges.” Ibid. p. 572. Strabo refers to Homer as denominating the Mysians Thracians; Lib. vii. p. 295.

¶ Hist. lib. i. 171.

that the Pelasgi were settled in the district called Dryopis\*, which some place in Epirus, others in Thessaly.

There seems to be reason to think that the *Caucones* were Scythians. We learn from Strabo, that some "reckoned them Scythians, others "Macedonians, and some Pelasgi†." It may afterwards appear, that their being accounted Macedonians or Pelasgi, was no wise inconsistent with Scythian descent. Herodotus says, that the *Caucones* either accommodated their language to the Carians, or the Carians to the *Caucones*. He reckons them indigenous, although they affirmed that they were from Crete‡. As Homer conjoins the *Caucones*, with the *Leleges* and *Pelasgi*, his scholiast says, that "they "were a Paphlagonian nation, Scythians according to some, and as others supposed, the same "people who were called *Caucani*||." It seems highly probable, that those who are sometimes called by Homer *Καυκωνες* are the same people elsewhere denominated *Κικόνες*. For in one place the *Caucones* are conjoined with the *Paeonae*, and the *Cicones* in the other. Both these na-

\* Hist. i. 56.

† Geogr. lib. xii. p. 544.

‡ Hist. lib. i. c. 172.

|| Iliad. x. 429. By comparing the scholium here with that on v. 329, *Καυκωνες* seems to be an erratum for *Καυκαυωνες*. For the *Cauni* were Mauritanians.

tions, according to Eustathius, were Thracians ; and the one bordered with the other \*.

The *Leleges* were, after the age of Homer, denominated Mysomacedones, or Macedonians mingled with Mysians. They are thus designed by Ptolemy, and apparently by Pliny †. Strabo, in the passage from which we have given a large extract, says, that “ many held the Leleges to “ be the same with the Carians.” This is abundantly congruous with their name Mysomacedones ; for as we have seen, the Carians were accounted congenerous with the Mysi. This is also confirmed by the testimony of Herodotus, who says, that “ the Carians of old were subject “ to Minos, and having the name of Leleges in- “ habited the islands ‡.”

The *Thracians* are mentioned as colonists under Eumolpus. That they were Scythians has been already proved. I am inclined to think that the *Aeones*, and *Hyantes*, had the same origin ; the former being, in the fabulous history of Greece, traced to Aon the son of Neptune, and the latter to Hyas the son of Atlas ||. They, as well as the *Tembices*, appear to have been of Thracian extract. For Strabo, when elsewhere speaking of those who settled in Boeotia, says that “ formerly the Thracians and Pelasgi, and

\* *Iliad*. *s.* 846, 848.      † *Nat. Hist.* v. 29.

‡ *Hist.* i. 171.      || *V. Anc. Univ. Hist.* vi. 190.

“ other barbarous nations, invading the Boeotians, took possession of their country \*.”

The *Illyrians*, mentioned by Strabo as neighbours of the Greeks, have, on the authority of Horace, been considered as Scythians†. The *Epirots*, it would appear, were originally Thracians, and of consequence Scythae. For Chaonia, the most northern part of Epirus, had its name from its most ancient inhabitants the Chaones, who, according to the scholiast on Aristophanes, were descended from the Thracians‡. It ought also to be observed that Thesprotia, one of the three divisions of Epirus, was “ formerly called Pelasgia ||.”

We learn from Trogus Pompeius, as abridged by Justin, that the people of Macedon were anciently called Pelasgi §. If we compare this testimony with that already brought from Strabo, that “ the Thracians held Macedonia,” we may reasonably conclude that the Pelasgi were Scythae.

The name of the Macedonians has been viewed by some learned writers as exhibiting strong traces of the scriptural designation *Chittim*, which is generally understood as denoting Greece in all its extent, and the adjacent isles. Hesychius calls Macedonia *Μακεττία*, whence by Roman

\* Geogr. lib. ix. p. 410. V. Anc. Univ. Hist. x. 64, N.

† V. Pinkerton's Diss. p. 57, 58. ‡ Anc. Univ. Hist. x. 65.

|| Herodot. lib. ii. c. 56.

§ Lib. viii. c. 1.



writers it has been designed *Macetia*, and its inhabitants *Macetiae* \*. The author of the first book of Maccabees designs Perseus of Macedon, *Κιττίων βασιλέα*, “king of the Chittim †.” The prophet Isaiah thus denounces the destruction of Tyre, which was undoubtedly accomplished by Alexander the Great; “From the land of Chittim it is revealed unto them ‡.”

This interpretation has every appearance of probability, although Bochart applies the term to the Italians ||. But no light is thrown on the initial syllable of the name. One can scarcely avoid recollecting what has been already observed from Strahlenberg, concerning the Greek designation of one great body of the Scythians, *Mas-sa-getae*, *Ma-sgetae* or *Ma-schytae*. Shall we suppose that this is originally the same with *Μακετται*? Could this supposition be indulged, it might be conjectured that the name *Γέται*, which we have seen, is most probably only a variety of *Σκυῖθαι*, did not radically differ from *Κέτται*, the constituent part of *Μακετται*. This, however, I throw out merely as a vague conjecture.

*Scythae*, indeed, has evidently been a generic name, as including a variety of tribes, who received a common designation from some circumstance in which they all agreed. Perhaps it may

\* Aul. Gell. lib. ix. c. 3. † Chap. viii. 5.

‡ Isa. xxiii. i. V. Stockii Clav. vo. כִּי־תִי.

|| Phaleg. lib. iii. c. 5. p. 179.

be worthy of observation, that, although *Chittim*, or *Kittim*, was originally a patronymic \*, it seems to have been extended to more families than one among the posterity of Japhet. For, according to the common interpretation, besides the Macedonians, it includes the Iones, who were undoubtedly the descendants of *Javan*, or as the word may justly be read, *Ion*; and the Aeoles, who appear to have sprung from *Elisha*. He seems, indeed, to have given his name to the Hellespont, qu. <sup>Ελλης</sup> *Elsae? pontus*, and to *Hellas*, or Greece in general †. For we can lay no stress on what we learn from the fabulous history of Greece, concerning a leader of the name of Hellen, from whom, it is said, the Hellenes were denominated. It is by no means improbable, that the Dodonaei, the most ancient inhabitants of one of the divisions of Epirus, were the descendants of *Dodanim*, the son of *Javan*, and the brother of *Kittim*. It might seem favourable to the idea of the original identity of the names *Γίται* and *Κίται*, or *Kittim*, that both have been used with similar latitude.

\* Gen x. 4.

† Bochart. Phaleg. lib. iii. c. 4.

§ 10. *Of the Progress of the Pelasgi.*

The Scythian origin of the Pelasgi is illustrated by their *progress*. It has been conjectured, from one interpretation of their name, that they came by sea into Greece. But there seems to be no sufficient ground for this hypothesis. They indeed peopled several islands in the Aegean sea. But this of itself proves nothing. Some of these were so near the main-land, that we cannot suppose any people to possess the one without wishing to extend their sway to the other; and none of them were so distant as, even in an early stage of navigation, to deter so adventurous a people. The name of one of these islands, Samothrace\*, which was an ancient habitation of the Pelasgi, undoubtedly appears as a memorial of the country from which they came. It had evidently borrowed its designation from the parental country of Thrace, from which it was distant only thirty-eight miles†. From the account given by Herodotus, we find them first in Thessaly, in the neighbourhood of Olympus, and of Pindus, on the borders of Macedon, as if on their way from Thrace. For they roamed in these regions for a while, like a hive that had not found a proper resting-place, before they entered Peloponnesus. We have formerly seen, that according to the

\* Herod. lib. ii. c. 51.

† Cellar. Geogr. i. 1086.

Greek writers, the first who entered this country was Apis, that he entered it from Aetolia, and that the peninsula, before his time, was uninhabited \*. Had they come from any eastern region by sea, they would undoubtedly have entered Peloponnesus before they reached Aetolia or the countries to the north.

Dionysius Halicarnassensis ascribes the migration of the Pelasgi from Thessaly to their being expelled by the Curetes and Leleges, "now," he says, "called Aetolians and Locri, and by many other inhabitants of Parnassus." "Their enemies," he adds, "had for their leaders Deucalion, the son of Prometheus and Clymene the daughter of Oceanus. Some of the exiles sought to Crete, others took possession of certain of the Cyclades; part occupied Estiotis, the region contiguous to Ossa and Olympus; another division entered into Boeotia, Phocis, and Eubæa; some crossing into Asia, seized on the maritime places about the Hellespont, and the adjacent islands, as well as that which is now denominated Lesbos.—But the greatest part betook themselves through the inland country to their kinsmen the Dodoneans." After this, in consequence of an oracle, part of them went to Italy †.

When we find the territories of the Pelasgi, ac-

\* See above, p. 19, 20.

† Antiq. Roman. lib. i. p. 14. 15. Edit. Lips. 1691.

according to Aeschylus, extending to the river Strymon, which was the ancient boundary between Macedonia and Thrace \*, as we know that they did not, for ages, take possession of the peninsula, the idea naturally occurs, that they occupied these northern dominions on their way from their primeval seats. Even in a latter age, there were remains of this people in the neighbourhood of the river Strymon. Could we suppose that their name had originally been pronounced without the letter *s*, we might view it as retained in that of the Pelagones, and in Pelagonia, a smaller district of Paeonia in Macedon. But, not to lay any stress on what is uncertain, we know that, in the time of Herodotus, Crestonia, the region in upper Macedon immediately to the north of Pelagonia, was inhabited by Pelasgi †. This, at least, affords a strong presumption that the Pelagonians acknowledged the same origin. The city, from which the district of Crestonia, or, according to another orthography, Grestonia, received its name, was the eastern frontier of Macedonia towards Thrace. Stephen of Byzantium calls Creston “a city of Thrace ‡.” From a comparison of ancient writers, it is evident that there is no contradiction, while the one speaks of it as belonging to Thrace, and others, as Thucydides, include it

\* Μετὰ Μακεδονίας Στρυμὸν ποταμὸς ἔσσι· ὁρίζη Μακεδονίας καὶ Θράκης. Scylax, ap. Cellar. i. 847.

† Hist. lib. i. c. 57.

‡ Vo. Κρήν.

in Macedon. For we learn, from the last mentioned historian, that the Macedonians conquered it, i. e. they broke it off from the Thracian dominions \*. “These Pelasgi,” says Herodotus, “inhabit the city Creston above the Tyrseni,” or “Tyrrheni.” He subjoins, that they were, “for a time, the nearest neighbours of those whom we at present name Dorians, then inhabiting the region which is now denominated Thessaliotis †.” Rennel supposes that Tyrseni is an error for Thermaei; as Therma, afterwards Thessalonica, agrees to the situation ‡.

Dionysius Halicarnassensis has afforded occasion for this misapprehension. For, instead of *Crestoniatae*, when quoting Herodotus, he reads *Crotoniatae*; viewing the language as referring to Crotona in Italy ||. But Dionysius has supplied a corrective for his own mistake. As various learned writers have preferred his reading, not perceiving how Herodotus could speak of Tyrseni as dwelling in Thrace, we learn from Dionysius, that the greatest part of the Pelasgi who left Tuscany, where they had long resided, “were diffused through Greece and the regions possessed by barbarians;” and that, “from the name of the country which they had deserted, and in commemoration of their ancient origin, the same people were denominated both Tyrr-

\* Thucyd. lib. ii. p. 168. † Hist. lib. i. c. 57.

‡ Geogr. of Herod. p. 45. || Antiq. Roman. lib. i. p. 23.

“ heni and Pelasgi.” “ This,” he subjoins, “ I have said, least any one, hearing from the poets and historians, that the Pelasgi are also called Tyrrheni, might wonder how the same people should receive both names.”

He then goes on to quote Thucydides and Sophocles in confirmation of what he had said. “ For Thucydides, when speaking of the cities on the borders of Thrace, asserts that they were inhabited by people of two languages. Concerning the Pelasgic nation he thus expresses himself; ‘ There are also some there of the Chalcidici, but the greatest part is of the Pelasgic nation, of the Tyrrhenians who formerly inhabited Lemnos and Athens.’ Sophocles also in his ‘ Inachus ascribes to the chorus this song, ‘ Father Inachus, son of the sources of the ocean, whom the inhabitants of Argos, and the Tyrrhenian Pelasgi, greatly venerate \*.” In the passage first referred to, Thucydides places these cities in the neighbourhood of mount Athos. On this occasion he also mentions Crestonia †.

The account given by Herodotus, is also confirmed by the testimony of Pliny. Speaking of Etruria he says; “ Thence the Pelasgi anciently expelled the Umbri;” adding that the Lydians, who “ expelled the Pelasgi, were surnamed Tyrrheni from their leader ‡.” The Lydians, it has

\* Dionys. Hal. p. 18. 20. † Hist. lib. iv. p. 325.

‡ Umbros inde exagere antiquitus Pelasgi: hos Lydi, a quorum rege Tyrrheni—sunt cognominati. Hist. Nat. lib. iii. c. 5.

been seen, from their affinity to the Mysians or Moesians, are to be accounted Scythae. Pliny, and Strabo, who makes Tyrrhenus the son of Atys \*, adopt the general plan of ancient writers, in ascribing the origin of a national designation, for want of a better etymon, to some prince or chief. But, from comparing their language with that of Herodotus, it may be conjectured that these adventurers had this distinctive name before they left their own country. As we find this designation in Macedonia, if it cannot be concluded that the progenitors of the Etrurians came immediately from that region, we may suppose, that the Lydians, as descended from these Tyrseni on the borders of Thrace, retained their parental name at the time that their colony went into Italy. If they actually expelled those called Pelasgi, they only did what one congenerous people, breaking forth in a new migration, has often done to another.

#### § 11. *Of the Language of the Pelasgi.*

Ancient history affords an additional proof of national affinity, in the resemblance marked between the *language* of the Greeks and that of the Scythians. It may be objected, perhaps, that, however far this might go to prove a relation be-

\* Geogr. lib. v. p. 219.



tween the Greeks and Scythians, it can conduce nothing to the probaton of the point immediately under consideration ; because it still remains to be proved, that the Greek language was radically the same with that of the Pelasgi.

It must be admitted, indeed, that Herodotus does not seem to have been aware of this radical identity. He speaks, as if he had been an entire stranger to the distinguishing characters of the Pelasgi, and even as impressed with the idea that the Greek language had still remained distinct, without any mixture or alteration. " But what language," he says, " the Pelasgi  
" used, I cannot state with certainty. If, how-  
" ever, it may be permitted to speak of them by  
" conjecture, from those who constitute the prin-  
" cipal remains of the Pelasgi, who, dwelling  
" above the Tyrseni, inhabit the city Creston,  
" and of the Pelasgi who inhabit Placia and Scy-  
" lax in the Hellespont, and once lived together  
" with the Athenians ; and whatever other Pe-  
" lasgic towns changed their names ; if it be pro-  
" per to speak by conjecture, the Pelasgi used a  
" barbarous language. If, then, the whole Pe-  
" lasgic nation was such, the Attic nation, being  
" Pelasgic, when it entered among the Hellenes,  
" also learned the language of the latter. For  
" neither does the language of the Crestonians,  
" nor of the Placians, agree with that of those  
" who live around them. They agree, however,  
" with each other ; and shew that what character

soever their language bore, when they took up  
“ their residence in these places, the same it still  
“ retains. But the Hellenic nation, as it appears  
“ to me, has from its very existence always used  
“ the same language. This nation, when it was sepa-  
“ rated from the Pelasgic, being weak, from small  
“ beginnings increased by frequent accessions,  
“ especially of conterminous nations, and of others  
“ that were barbarous. According to my appre-  
“ hension, however, the Pelasgic nation, being  
“ barbarous, never greatly increased \*.”

Throughout this passage the historian acknowledges, that he expresses himself merely in the way of conjecture. It appears that he had never made an attempt to examine the structure of the language of the Pelasgi. So little was he acquainted with it, that he seems at a loss whether he could, with certainty, apply to it that epithet, which operated as a powerful spell on the minds of the Greeks, apparently forbad the condescension of inquiry, and stigmatised every people, or object to which it was applied, as unworthy of regard. He is evidently at a loss to reconcile what he had conjecturally thrown out, as to the *barbarism* of the language of this ancient people, with the indusputable fact that the Athenians were originally Pelasgi. He therefore supposes, what has been contradicted by universal experience, that the Pelasgi must have totally renoun-

\* Hist. lib. i. c. 57, 58.

ced their own tongue, and adopted that of a people who were originally less powerful than themselves. In making this supposition, he is evidently chargeable with gross inconsistency in various instances. He supposes the Athenian nation to have entered among the Hellenes, when it is undeniable, even from his own testimony elsewhere, that the Pelasgi were the first settlers in Peloponnesus. He also supposes that the Hellenic tongue, from the first existence of the people who spoke it, remained invariably the same, at the very time that he acknowledges their intermixture with a variety of other nations, some of which were barbarous. He even goes so far as to suppose, that the Pelasgi gave up their language out of compliment to a nation originating from themselves; and still farther, that the Hellenes, who thus broke off from the ancient stock, while they continued to speak their own language, spoke a language which had no resemblance to that of their progenitors.

Whence this strange perplexity and inconsistency? Could this intelligent writer coolly think that the language of the Pelasgi was radically different from that of the Hellenes? He could not indulge this idea, without denying the consanguinity of the nations. But he evidently gave his sentiments on this subject without sufficient information. He suffered himself to be blinded by appearances, without carefully investigating facts.

He appears to have known only as much of the Pelasgic, as to be assured that it was very different from the language which he spoke and wrote.

For illustrating the reason of the dissonance, remarked by Herodotus, between two languages radically the same, I have nothing better to offer than what has been already said by a learned writer, who has paid great attention to this subject. "The Greek tongue," he observes, "had been thrown into a ferment by a slight mixture of Phenician, and had been purified with all the art and attention of the wisest and most ingenious men in the world. It was the Pelasgic, but the Pelasgic refined, as the English is from the Saxon. No wonder that in Greece, a country where every city was as it were a distinct people, some few cities, and some mountaineers and islanders, should have retained the old dialect, and that it was as dissimilar from polished Greek as Saxon from English; and should also, from detached situation, have kept up the old barbaric manners.—These scattered fragments of Pelasgi must not be confounded with the latter Greeks, being only remnants of old colonies expelled from Italy, or late migrations of small parties from Thrace, the parent country of Pelasgi; and that they retained their primitive barbaric speech and manners, was a necessary consequence of their

“ late arrival from remote and uncultivated regions \*.

§ 12. *Resemblance of the Greek Language to that of the Scythians.*

Let us now advert to the historical proofs of similarity between the Greek language and that of the Scythians. It might be viewed as a strong presumption of the identity of the Pelasgic and Scythian, that those Pelasgi who inhabited Crestonia, a district, as we have seen, originally belonging to Thrace, retained their barbaric speech. It is well known that the language of those emigrants, who reside nearest to their parental seats, or who have been the latest colonists, is most unadulterated. But indeed, there is every reason to think that these Crestonians, occupying a part of ancient Thrace, possessed their primitive seats, and spoke the language of their country, which was Getic or Scythian. We do not, however, urge this argument; as it is a point which cannot be determined, whether the Crestonians had still continued there, had recently migrated from Scythia, or had formed a part of those Pelasgi who had been driven from Etruria.

Clemens Alexandrinus, who seems to have been

\* Pinkerton's Dissert. p. 60, 61.

the most learned among the fathers, when speaking of the great benefit which the Greeks had derived from those whom they called Barbarians, expresses himself in the following manner; “ If any one finds fault with the barbarous language, ‘ Truly it appears to me,’ says Anacharsis, ‘ that all the Greeks are Scythians,’ or ‘ speak after the manner of Scythians.\*” Elsewhere he calls him “ Anacharsis the Scythian;” observing that by some he was reckoned the seventh of the wise men; and that he “ is said to have excelled many “ of the Greek philosophers†”.

Diodorus Siculus says that “ the Hyperboreans “ used a peculiar language, which nearly approached to the speech of the Athenians and of “ the inhabitants of Delis.‡” He assigns a reason for the resemblance, which is by no means sufficient to account for it, the familiar intercourse which formerly took place between those nations. A far more valid reason is afterwards assigned, al-

\* “Εἰ ἄ τις τὸν φωνὴν διαβάλλῃ τὴν βάρβαρον, ἔρμαι δὲ, φωνὴ ὁ Ἀνάχαρξ, πάντες Ἕλληες σκυθίζουσι. Stomat. lib. i. p. 225. Ed. Lugd. 1616.

† Ibid. p. 219. 323.

‡ Ὑπερβορεῖς ὡς τὴν διὰ τὴν ἑλλάδα, καὶ πρὸς τὴν ἑλλάδα ἀκρότητα διακρίνεται, καὶ μάλιστα πρὸς τὴν Ἀθηναίαν καὶ Δελφίαν, ἐν ταλαιῶν χρόνων παρελθόντες τὴν ἰστέον τιθέντες. καὶ τῶν ἑλλήνων τινος παρελθόντες ἐν Ὑπερβορείῃ. καὶ ἀποκρίνεται τελευταίᾳ καταλυστῇ, γράμματα ἑλληνικὰ ὑπερβορεῖς, ὡς τὴν καὶ ἐν τῶν Ὑπερβορείων Ἀφροδίτῃ ἐν τῇ ἑλλάδι πεπονημένη τοὺς ταλαίαν, ἀποκρίνεται τὴν πρὸς Δελφίαν ἰστέον τι καὶ συγγράμματα. Bibl. Graec. lib. ii. c. 47.

though it does not seem to have been attended to by writers on this subject. For Abaris is said to have come into Greece, to preserve with the Delians, not only friendship, but the remembrance of their "consanguinity," or "common origin."

Plato makes this acknowledgement, how ungrateful soever to the pride of Greece: "But the barbarians are more ancient than we;" testifying also, that the fountain of those words, for which they could find no origin, could be nowhere found but amongst these barbarians\*.

We have seen, that Herodotus insinuates that Cadmus not only introduced different branches of learning, but "even the use of letters" into Greece†. This however he gives merely as his own conjecture without offering any proof. The testimony of Diodorus Siculus, however, has been urged by Ilhre and other learned writers as directly opposed to this. According to the sense in which his language has been viewed by Wesseling, Bouhier, and various commentators, he relates, on the testimony of a former writer of the name of Dionysius, that the poet Linus first changed into the Greek enunciation "the letters which

\* Εἴτις ζητοῖ ταῦτα κατὰ τὴν Ἑλληνικὴν φωνὴν ὡς ἐισοσύναις κῆται, ἀλλὰ μὴ κατ' ἐκείνην ἐξ ἧς τὸ ὄνομα τυγχάνει ὄν, οἶσθα ὅτι ἀποροῖ ἄν.—Παρὰ βαρβάρων τινῶν αὐτὰ παρελήφμεν (οἷσι δὲ ἡμῶν ἀρχαιότεροι βάρβαροι) ἢ ὅτι ὑπὸ παλαιότητος ἀδύνατον αὐτὰ ἐπισκέψασθαι, ὥσπερ καὶ τα βαρβαρικά.  
In Cratyl. Oper. i. p. 409. 426, 427.

† Lib. v. c. 58.

“ had been brought from Phenicia by Cadmus,’ giving to each its name and distinguishing character; and that “ hence these letters were commonly called Phenician, as being brought from that country;” adding, “ But their *proper* letters which the Pelasgi first used with the changed characters, were denominated Pelasgic.—Linus therefore wrote the exploits of the first Bacchus in Pelasgic letters. Orpheus also used the same kind of letters, and Pronapides the preceptor of Homer, and Thymoetes &c.\*”

I am not, however, quite satisfied, that Diodorus here means to give it as the assertion of the writer to whom he refers, that the Pelasgi absolutely had the use of letters before the introduction of the Phenician. The sense of the passage chiefly depends on the interpretation of the word *ἰδίᾳ*. Perhaps it is only meant that the letters, which had at first the Phenician form, when changed by Linus, were afterwards denominated Pelasgian, because the Pelasgi were the people who first used them as thus altered. If

\* Φασὶ ταῖντι παρ’ Ἑλλήσι πρῶτοι εὐρετὴν γινέσθαι Λῆϊον ῥυθμῶς καὶ μέλους. ἦτι δὲ, Κάδμῳ κομίσαντος ἐκ Φοινίκης τὰ καλῶμενα γράμματα, πρῶτοι ὡς τὴν Ἑλληνικὴν μεταβῆναι διάλεκτον, καὶ τὰς προσηγορίας ἑκάστη τάξει, καὶ τὰς χαρακτῆρας διατυπῶσαι. κοινῇ μὲν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοῖς Ἑλλησι ἐκ Φοινίκης μετενιχθῆναι. ἰδίᾳ δὲ τῶν Πηλασγῶν πρῶτον χρησαμένῳ τοῖς μεταβῆσι χαρακτῆρσι, Πηλασγικὰ προσηγορευθῆναι.—Τὸν δὲ ὡς Λῆϊον Φασὶ τοῖς Πηλασγικοῖς γράμμασι συνταξάμενον τὰς τῷ πρώτῳ Διονύσῳ πράξεις, &c. Diod. Sic. Biblioth. lib. iii. c. 66. p. 236.



this be the meaning, his language will be found rather to agree with that of Herodotus, when he speaks of the Greeks as, in a posterior age, changing “the sound of the rhythm of the letters,” which he views as introduced by Cadmus.

It has been supposed that the Pelasgic letters were those called *Attic*, which are explained by Hesychius, “ancient, belonging to the country\*.” It is conjectured by Heinsius, that they were thus denominated by the Cadmean colony, not from the city of Athens, nor from Atthis the daughter of Cranaus, but from a Hebrew word signifying *ancient*†. This designation is rather favourable to the idea, that the Pelasgic letters were used before the introduction of the Phenician. For unless we suppose that these letters were changed a second time, the term *Attic* could be applicable only to those deemed most ancient, and therefore exclusively to the Pelasgic. As Diodorus says, that the language of the Hyperboreans “nearly approached to that of the Athenians,” and as the ancient letters of the Greeks were called Ἀττικά, there seems reason to conclude that these were the Hyperborean or Scythian letters. Besides, we learn from Diodorus, that Orpheus used these letters. But he being of Thrace, and of course a Scythian, would undoubtedly prefer the letters which he had learned in his native country.

It is generally admitted, that “the Pelasgic

\* Ἀττικά, τὰ ἀρχαῖα, ἐπιχόρια.

† אֲתִיקִים, *atikim*.

“ alphabet, which prevailed in Greece before the “ age of Deucalion, consisted of sixteen letters. ” It would appear that the arrival of Cadmus in Greece was nearly about the time of Moses ; although, according to Sir Isaac Newton’s chronology, it was much later. In the age of Moses the Hebrews had twenty-two letters. These being originally the same with the Phenician, it is not conceivable that Cadmus would give the Greeks an alphabet so deficient as to contain only sixteen. But it deserves particular observation, that this was the exact number of the old Runic letter†. Priscian informs us, that the Goths did not increase the number of their letters till christianity began to prevail amongst them. By the time of Ulphilas, their number had increased to twenty-five. I may observe by the way, that, as the invention of letters has been ascribed to Thoth or Mercury, the caduceus, his constant symbol, has been viewed as denoting this inestimable invention; and some northern writers have carried the matter so far, as to attempt to shew that this rod, entwined with two serpents, exhibits the forms of all the original Runic characters.

It has been urged by learned writers, as a strong argument against the Phenician origin of

\* Astle’s Origin and Progress, p. 53. V. Priscian. *Grammat. lib. i. fol. 2, b. Edit. Par. 1517.*

† V. Verelii *Runograph.* p. 69. Rudbeck. *Atlantic. I. 834-5.* Junii *Goth. Gloss.* p. 20, 21

the Pelasgic, that the Phenicians invariably wrote from right to left, but the Greeks *vice versa* \*. This argument, however, does not stand the test of inquiry. For it may be inferred, from the evidence of many ancient Greek coins, even of those that were struck in Greece Proper, that the inhabitants of this country were not strangers to the Phenician mode of writing. But much stress cannot be laid on this argument, on either side. For it does not appear, that those engraved after the Phenician mode were always the most ancient. Those of Aegium, or as others say of Aegina, which are accounted the oldest, exhibit the inscription from left to right. Could any thing decisive be argued from this circumstance, it might be concluded that this was in fact the most ancient mode of writing among the Greeks; and that the other had been introduced by the Phenicians, but never generally received. That it was not general in any period of the Grecian history, may justly be inferred from the language of Herodotus. When comparing the manners and customs of his countrymen with those of the Egyptians, he deems this difference as to the mode of writing, worthy of being particularized. "The Greeks write their letters, and calculate with counters, drawing the hand from left to right, the Egyptians from right to left: and observing this mode, are wont to say, that they

\* V. Ihre Glossar. Prooem. xxii.

“ themselves do their work on the right hand, “ but the Greeks on the left \*.” This seems equivalent to saying, that they did their business *dextrously*, but the Greeks awkwardly.

We learn from Dionysius Halicarnassensis, that Tullius, king of Rome, ordered the laws and public institutes to be engraved on a brazen pillar, which remained in the temple of Diana during the reign of Augustus. It was inscribed, he says, “ in those Hellenic characters which were “ used by ancient Greece †.” Now, Pliny and Tacitus inform us, that there was the greatest resemblance between the Greek letters and those of ancient Rome ‡. But how could this be the case, if the former were merely the Samaritan, or early Phenician, slightly changed ?

Ovid, who was long an exile at Tomi in Moesia, has been viewed as strongly attesting the affinity of the Greek and Gothic languages.

Mista sit haec quamvis inter Graiosque Getasque ;

A male pacatis plus trahit ora Getis. Trist. v. El. 8.

It must be admitted, however, that in most of the passages, in which he speaks of this analogy, he seems to ascribe it to the mixture of Greeks

\* Herod. Hist. lib. ii. c. 36.

† Γραμματέων ἔχοντα χαρακτῆρας Ἑλληνικῶν ὡς τὸ παλαιὸν οἱ Ἕλληνες ἔχοντο. Dion. Hal. lib. iv. p. 230. Ed. Lips. 1691.

‡ Plin. Hist. Nat. lib. vii. c. 57. Tacit. Annal. xi. 13.

with Scythians ; as it cannot be denied, that there were several Greek colonies on the borders of the Euxine.

So few words, belonging to the ancient language of the Scythian nations, except the names of persons, have been handed down to us by Greek writers ; and those, which have been transmitted, are so corrupted, or disguised by the Greek mode of pronunciation ; that we can derive little aid from this quarter. But even here are to be traced some vestiges of radical affinity.

The Phrygians, we have seen, were originally Scythians. In their language *bedu* signified water ; as we learn from Clemens Alexandrinus, who quotes Orpheus and Dion Thytes as his authorities. He subjoins, from Neanthus of Cyzicus, that the Macedonian priests invoked *Bedu* to be propitious to them and to their children \*. This seems originally the same with Goth. *bada*, lavare, aqua se abluere ; *badu watn*, aqua ablundo corpori adhibita ; whence our *bath*, *bathe*, &c. *Bek* in Phrygian signified bread †. This appears to be from the same fountain with Goth. *baka*, in its various forms signifying pinsere ; *quasi*, what is *baked*. The name of *Μοίραι*, which the Phrygians gave to the Fates ‡, strongly resembles

\* Καὶ Βίδυ Νυμφῶν καταλείβεται ἀγλάν ὕδωρ.

Orph. ap. Clem. Strom. lib. v. p. 415. Edit. Lugd. 1616.

† Bochart. Epist. de Aenea, p. 19.

‡ Clem. Alex. Stromat. p. 416.

Goth. *maer*, a virgin, or in the plural *meyar*, *quasi*, "the virgins." The learned Keysler has clearly proved, that the *Parcae* of the Romans are, by the northern Scalds, called the three *Meyar* \*. The Spartans, who were Pelasgi, designed their laws *rhetra*, a word said to be synonymous with *oracula*, *fata*; because Lycurgus gave forth his laws as the immediate dictates of Heaven †. This term has been traced to *ῥω* dico. But perhaps it merits observation, that as Germ. *rat-en* is rendered *divinare*, also *constituere*, A.Sax. *araed* is *prophetiza*, and *raede* *lex*, *pactum*, *decretum*. Germ. *recht*, Isl. *rett*, Swed. *raett*, Armor. *rhaith*, also signify *lex*, *jus*.

Pausanias informs us, that in Elis there was an altar inscribed to Jupiter, under the designation of *Μοιραγίρα*; which he explains, "the leader of "the Fates ‡." It might seem at first view, that the latter part of the appellation had some reference to the Getae; especially as the word *μοιρα* is so nearly allied to that used by the Scythians. But the term is used in the plural, by Apollonius Rhodius, to denote the Idaean Mother, and her assessors ||.

\* Antiq. Septentrional. p. 395, 396.

† Anc. Univ. Hist. vii. 22. Gillies', Hist. of Greece, chap. iii.

‡ Graec. Descr. lib. x. p. 414.

|| Οἳ μῦτοι πολέων μοιραγίται, ἡδὲ πάρεδροι

Μητίες, Ἰδαίης. — Argonaut. lib. i. v. 1125.

§ 13. *Of the Origin of the Religion  
of the Greeks.*

Plato affirms, that the first who settled in Greece acknowledged the same deities with the barbarians, and borrowed from them many of the terms which they used \*. It has been formerly admitted, that we have no reason to think that this obnoxious designation was restricted to the Scythians. Yet, if we compare this passage with the account given by Herodotus of the introduction of the Greek theogony, it will appear probable, that they were principally in view. While he testifies that the Greeks received the names of their deities immediately from the Pelasgi, he asserts, that the latter inquired at the oracle of *Dodona*, whether they should adopt the names used by the barbarians, and that they received an answer in the affirmative †. He may be understood, indeed, as confining what he says to the Egyptians. But, as we have traced the Pelasgi

\* Φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τούτους μόνους θεοὺς ἠγῶσθαι οὕσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην, καὶ γῆν, καὶ ἄστρα, καὶ ὕδραν.—Πολλὰ οἱ Ἕλληνες ὀνόματα, ἄλλως τε καὶ ὑπὸ τοῖς βαρβάροις οἰκῶντις, παρὰ τῶν βαρβάρων ἐλήφθησι. Plat. in Cratyl. Oper. i. p. 397. 409.

† Herod. lib. ii. c. 52.

to Thrace, or in other words, shewn that they were of Scythian origin; there is every reason to suppose, that they, as being attached to the religion of their ancestors, might use the finesse of securing an oracle in order to remove the repugnance, which their more refined kindred, who had by this time assumed the name of Greeks, manifested at the idea of being indebted for a ritual to those whom they stigmatized as barbarians.

“The oracle at Dodona,” Herodotus further informs us, “was at this time accounted by far the most ancient in Greece, and was then indeed the only one.” That it was founded by the Pelasgi, not only appears from the testimony of the father of history in the passage referred to, but from the language of Homer, who makes Achilles address Jupiter by the conjunct titles of *Dodonaean* and *Pelasgic* \*. Hesiod also declares it to be the seat of the Pelasgi †. This celebrated oracle was in Epirus ‡; although some have asserted that there was another in Thessaly, in which was also a temple consecrated to Jupiter ||. It is remarkable, that the ancient scholiast should thus explain the language of Homer; “Thou, who art honoured in Dodona, in the

\* Ζῷ ἄνα, Δωδωναῖϊ, Πελασγικῇ, τελέεαι μέγαν. Iliad. π. 233.

† Δωδώνη φησὶν εἶναι Πηλεσργῶν ἱδρυμένην ἦεν.

‡ V. Cellar. Geogr. i. 882.

|| Fragment. Steph. Byzant. p. 3, 4.



“domain of the Hyperboreans \*.” This clearly evinces his conviction, that the Pelasgi were Scythians. He adds concerning Deucalion, who was universally acknowledged to be a Scythian, that he here predicted the coming deluge from an oak. Ephorus expressly says, that the oracle of Dodona “was founded by the Pelasgi, who “are accounted the most ancient of those who “bore rule throughout Greece †.” Strabo adds, that those who dwelt about the temple of Dodona, were barbarians ‡. I have already observed, that the name of Javan, or Ion, appears to have been transmitted to the Ionians, and that of his son Elisha to the Aeolians. It also seems highly probable that *Dodanim*, another of the sons of Javan, was the immediate ancestor of those who settled in a very early period at Dodona.

As the worship of *Samothrace* had in like manner the highest claims to antiquity; we are assured that it was taught to the inhabitants of that island by the same people. “These Pelasgi,” says Herodotus, “who afterwards lived together with “the Athenians, formerly inhabited Samothrace;

\* 'Εν χώρῃ τῶν Ὑπερβορέων, τῇ Δωδώνῃ, τιμώμενι.

† "Ἐστὶ δὲ, ὥς φησιν Εὐφορος, Πηλασγῶν ἱδρυμα· οἱ δὲ Πηλασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστεύσαντων, ἀρχαιότατοι λέγονται. Ap. Strab. lib. vii. p. 327.

‡ Περὶ δὲ Δωδώνης, τῆς μὲν περιουσιῦντας τὸ ἱερὸν διότι βάρβαροι, διασαφεῖ ὁ Ομηρος, &c. Ibid. p. 328.

“ and from them the Samothracians received the “orgies” of the Cabiri\*.

*Delos* was not less celebrated for the worship of Apollo. *Pelasgia*, it is said, was one of its ancient names†. From the great respect which the Hyperboreans shewed for this island, it is highly probable that the rites observed here were known to them as originally Scythian. They annually sent their offerings, or “sacred things,” bound up in wheat-straw. These passed from them to the Scythae, who transmitted them by means of their neighbours to the Adriatic; being brought thence towards the south, the inhabitants of Dodona were the first Greeks who received them; from them they passed to the gulf of Melis, were transmitted through Euboea, and reached Carystus. The Carystians carried them to Tenos, and the Tenians to Delos.

In former times, the Hyperboreans in different instances employed, as the bearers of their sacred things, two virgins, attended by several males of distinction, to secure protection to them by the way. But as their messengers did not return from Greece, they at length adopted the other mode of conveyance. We are informed, not only that Argis and Opis, two of these virgins, died at Delos, and after death received divine honours; but that a certain Lycian, named Olen, composed a hymn which was sung in commemo-

\* Hist. lib. ii. c. 51.

† Anc. Un. Hist. viii. 393.

ration of them, and that he wrote other ancient hymns which were used in the worship of Delos\*. Now, the Lycians, according to Strabo, were Carians, and therefore originally Scythians.

It has been observed, that "the virgins, who were sent at first to Delos, were of the royal and sacerdotal line; as Callimachus calls them "the daughters of Boreas†".

The testimony of Herodotus agrees in substance with that of Boeo, a Delphian lady. She relates in one of her hymns, that other strangers besides Olen, who came "from the Hyperboreans, erected an oracle to the God" Apollo; and that Olen was "the first who prophesied" here, and that "he first taught the use of hexameter verse." Pausanias, after recording the testimony of Boeo, subjoins; "Having enumerated other Hyperboreans, in the end of her hymn she particularly mentions Olen;—'But Olen first sung the oracles of Apollo, and of the ancients, first taught to modulate the song.'—It is related, that Apollo sent to the Hyperboreans another little house made by bees of wax and pinions‡." Although

\* Herod. lib. iv. 33, 34, 35. † Banier's Mythol. B. vii. c. 13.

‡ Βοιῶ δι' ἐπιχρῆμα γυνὴ ποιήσασα ὕμνοι Διλφοῖς, ἔφη κατασκευάσασθαι τὸ μαντεῖον τῷ θεῷ τυ; ἀφικομένης ἐξ Ὑπερβορείων τῆς τι ἄλλης καὶ Ὡλῆας· τῷτοι δὲ καὶ μαντεύσασθαι πρῶτοι, καὶ ἄσαι πρῶτοι τὸ ἱεμετρον. πεποιήμες δὲ ἡ Βοιὸ τοιαύτη.

Εὐθὰ τοι ὕμνησαι χρηστέρων ἐκτελίσαντες

Παῖδες Ὑπερβορίων Παγασὸς καὶ διος Ἀγυῖνός.

Επαριθμῶσα δὲ καὶ ἄλλης τῶν Ὑπερβορίων, ἐπὶ τελευταίῃ τῷ ὕμνῳ τὸν Ὡλῆαν ἀνέμασεν. &c. Lib. x. Phocic. p. 809, 810.

Pausanias elsewhere says, that Olen was a Lycian\*, here he makes him a Hyperborean or Scythian. The principal difference between the narrative of Herodotus and Pausanias is, that the latter transfers to *Delphi* what the former asserts in relation to Delos. This shews, that there was a general persuasion of the interest which the Hyperboreans had in the religion of the Greeks. For thus the foundation of Dodona, of Delos, and even of Delphi, the three most celebrated places of worship in Greece, is ascribed to them.

The use of *wheat-straw*, or as other writers express it, of handfuls of ears of corn, in binding up the offerings, is a singular circumstance. Shall we view, as a remnant of this ancient Scythian custom, the practice which is not confined to Britain, but has prevailed among other northern nations, of dressing up the last handful of corn, cut down in harvest, in the form of a female, which in Scotland has received the various names of *Maiden*, *Kirn*, *Rapegyrne*, and of *Kern-Baby* in the north of England†? A peculiar use of wheat-straw, in relation to religion, seems to have been common to the Scythian nations. For Herodotus, when relating the Hyperborean custom referred to above, adds; “ I have observed

\* Λύκιος δὲ Ὀλὴν, ὃ καὶ τῆς ἡμέρας τῆς ἀρχαιότατης ἐκλήσιν Ἕλλησιν. &c. Lib. ix. Boeotic. p. 762.

† V. Etymol. Dict. of the Scottish Language, vo. KIRN, MAIDEN, and RAPEGYRNE.

“ something similar to these sacred rites, which  
 “ is done by the Thracian and Paeonian \* women,  
 “ who never celebrate the worship of Diana with-  
 “ out using wheat-straw. Of this mode of cele-  
 “ bration I have myself been an eye-witness †.”

As not only Diana, but Ceres, appears, according to heathen emblems, dressed with ears of corn, both these deities having, in several instances, common attributes, as both representing the earth; and as there is a strife among the reapers in regard to the honour of *winning* or carrying off the *kirn*; might we suppose that this custom contains a traditionary allusion to the fable, so generally diffused, of the rape of Proserpine? The name of her mother, Ceres, has been traced, in common with the word *corn*, by some writers to Goth. *kaer-a*, seligere. Both, however, might seem to have more analogy to *kar-a* colligere, corradere, as referring to the act of gathering together. Alem. *chern* signifies wheat.

#### § 14. *Of those called Hyperboreans.*

Before entering on a more particular comparison of the religion of Greece with that of Scythia,

\* The *Paeonians* are generally understood to be the same people who, in latter ages, inhabited *Pannonia*, and who were undoubtedly Scythians.

† Lib. iv. c. 33.

it may be necessary to observe, that the term *Hyperborean* is used by Greek writers very indefinitely. There certainly never was a writer who manifested greater learning and ingenuity than Rudbeck has done, in giving the air of versimilitude to mere fancy. It is well known, that he has strained every nerve to shew that the *Atlantis*, or Hyperborean country, of the ancients was Scandinavia. Besides the influence of strong nationality, he has been in part led to embrace this notion from the account given by Diodorus Siculus, and other Greek writers, of the situation of this region. Diodorus has assigned to the Hyperboreans an island “in the ocean opposite “to Gaul\*.” Others have fixed them very near the northern ocean. Apollonius Rhodius, however, places “the almost infinite number of the “Hyperborean people” between the desolate island Thynis on the coast of Bithynia, and Lycia†. He thus determines their station to be in Asia Minor, as including perhaps, in the general designation, the Mariandyni, Phrygians, Lydians, and Carians. Posidonius carries them to “the Alps “of Italy.” “The Hyperboreans,” according to Mnaseas, “are now called Delphians‡.” This

\* Biblioth. lib. ii. c. 47.

† Ταῖσι δὲ Λατῦσι υἱὸς ἀνερχόμενος Ἀσπίδα,  
τῇλ' ἐκ' ἀπύροισι θύραισι ὑπερβορέων ἀνθρώπων  
'Εξέρχεται. Argonautic. II. 676.

‡ Μνασίης δὲ φησι νῦν τὰς Ὑπερβορέους Δελφοὺς λέγεσθαι.  
Schol. in Apollon. loc. cit.

testimony may account for the influence which, as we have seen, they had at Delphi.

The judicious Strabo acknowledges the uncertainty of all the accounts given of the Scythians by the Greeks; distinguishing these, however, into two classes. "The ancient Greek writers," he says, "design all the northern nations Scythae, and Celto-Scythae. But the earliest writers among them observed the following mode of division: Those, who dwelt beyond the Euxine, the Danube, and the Adriatic, they denominated Hyperboreans, Sauromatae, and Arimaspi; giving the names of Sacae and Massagetae to such as lived beyond the Hyrcanian sea. But they could give no accurate account of the latter, though Cyrus made war on the Massagetae; nor concerning the former did any one exactly relate the truth\*."

Herodotus places them beyond, or to the north of, the Issedones; and speaks of this people as their neighbours†. It has been said, that this brings them into Russia and Siberia‡. But Herodotus had very indistinct apprehensions of the northern parts of Europe and Asia, and certainly carries the Hyperboreans a great deal too far east; so that one part of his account cannot be reconciled with another. For if their situation

\* Geogr. lib. xi. p. 507.

† Hist. lib. iv. 13. 32.

‡ Rennel's Geogr. p. 151.

was such as he describes, there could be no necessity for approaching the Adriatic in transmitting their offerings from this country to Delos. From the account of their progress, it is evident that they passed southward from the north, or rather from the north-west. Pausanias gives the same loose account of their situation. "The first," he says, "who wrote that the Hyperboreans were a nation beyond the north-wind, was Olen the Lycian, in a hymn which he composed on Achæia, who came to Delos from these Hyperboreans\*." Virgil †, Pliny ‡, and Pomponius Mela §, assign them a residence beyond the Rhiphaean mountains. Stephanus Byzantinus calls Rhiphaea "a mountain of the Hyperboreans."

Theophanes, ad An. 431, applies the term *Hyperborean* to the places beyond the Danube, "possessed by the Goths and many other great nations||." According to Clemens Alexandrinus, Hellanicus, a Greek historian who was born before Herodotus, "writes that the Hyperboreans lived beyond the Rhiphaean mountains, and taught themselves righteousness, not feeding on flesh, but on fruits¶." In another place

\* Eliac. p. 392.

† Georgic. iii. 381.

‡ Hist. Natural. c. xii.

§ Lib. iii. c. 5.

|| Ἦσαν δὲ τότε Γότθοι καὶ ἕτερά τε καὶ πολλὰ εἴδη τῶν Δανουβίου ἐν ταῖς ὑπερβορείαις τοῖσις κατοικούντων. Ap. Ihre Gloss. Prooem. ix.

¶ Stromat. p. 223, 224.



he says, that the poets speak of "the Hyperborean" and Arimasbian cities" as "the republics of the just.\*" Thus, there can be no doubt that the name Hyperborean regarded the Scythians.

Ptolemy makes the Hyperborean mountains extend from the sixty-eighth degree of longitude eastward to the ninety fourth, forming a line between the Palus Maeotis and the Caspian sea. This brings them nearer the line marked out in the journey described by Herodotus. There is no certain evidence, indeed, that the Hyperborei were a distinct nation. This seems rather to have been a term formed by the Greeks in an early age, as a covert to their own ignorance, characterising those Scythians who came from a region too far north for them to be acquainted with it.

Rudbeck contends that the ancients totally misunderstood the sense of the term *Hyperborean*, which they explained as signifying "above the north," or "beyond the influence of the north-wind." He is at pains to shew that it was descriptive of the rank of the persons; who, he says, were denominated *ofwerborne* or *oferborne*, from their high birth, as being the descendants of *Boreas*, i. e. *Bore* or *Bure*, an ancient king of the Swedes†. The learned Ezekiel Spanheim ac-

\* Stromat. p. 396.

† Atlantic. I. p. 219. 365. 420.

knowledges that Rudbeck handles this argument with great acumen \*.

It cannot be denied, that the account given of the messengers from the Hyperboreans to Delos is favourable to this idea. Callimachus mentions three virgins, Oupis, Loxo, and the blessed He-cærgæ, whom he calls "the daughters of Boreas;" adding, that the males, who accompanied them, were "the most noble of the youths †."

The fate of fanciful writers resembles that of mere fabulists. Credit is withheld from them, even when they are entitled to it. Rudbeck, in consequence of attempting too much, has by no means received that meed of praise to which he has an undoubted right. Whatever may be thought of his claim of affinity to the Atlantidae, any one, who will take the trouble to compare the account given by Herodotus of the progress of "the sac-  
"red things" to Delos, will cease to wonder that a Swede should have viewed Scandinavia as the country of the Hyperboreans. In what I have to subjoin, on the comparison of the Grecian mythology with that of the Scythian, I shall have occasion frequently to refer to this singular writer. If all the weight be not given to his etymological

\* Observ. in Callimach. p. 489.

† Πρώται ται τὰ δ' ἑταῖραι ἀπὸ ξυνοῦν Ἀρμασπῶν

Οὐπίς τε, Λοξὸς τε, καὶ εὐαίωτος Ἑκαίργη,

Θυγατέρες Βορέας, καὶ ἄριστοι οἱ τῶν ἄνδρῶν

Ἡρώων. ————— Hymn. in Delum, v. 291, &c.

deductions, which they might have been thought to merit, had his claims been more moderate; his ingenious conjectures may at least amuse some readers, who either have not the patience to travel through his labyrinth of learning, or have no opportunity of looking into his work.

§ 15. *Of Saturn, Janus, Titaea, and Rhea.*

It is well known, that the Greeks were principally indebted for their theogony and mythology to their poets. Orpheus and Thamyris were undoubtedly Thracians, and therefore Scythians \*. The same origin has been ascribed to some of the rest of their early poetical writers. It is a remarkable acknowledgment, which is made by Herodotus, that, "according to tradition, the virgins Argis and Opis," mentioned above, when they came from the Hyperboreans to Delos, "arrived with the Gods themselves †." Plato relates that "Opis and Hecaergus brought with them certain brazen tablets to Delos from the Hyperborean mountains," containing the doctrines of religion ‡. These doctrines, as we learn

\* V. Pausan. Graec. Descr. lib. iv. c. 33. p. 362.

† Τῇ δὲ Ἀργυρῇ καὶ τῇ Ὀπίῳ ἅμα αὐτοῖσι τοῖσι θεοῖσι ἀπικρίσθαι λέγουσι. Hist. lib. iv. c. 35.

‡ The same person who is called Argis by Herodotus, is denominated Hecaerge by Pausanias, p. 104. 392., and Hecaergus by Plato.

from the same intelligent writer, especially regarded a future state of retribution ; giving an account of the blessedness of the just, and of the misery of the wicked. Mention is here made of the domains of Pluto, of the rivers Acheron and Cocytus, of Minos and Rhadamanthus, of the Furies, of Erebus, Chaos, and Tartarus, of Tantalus and Sisyphus, &c. This relation is given by Socrates, on the information received from Gobryas, one of the Persian Magi, whose grandfather, of the same name, being sent by Xerxes, during his memorable expedition into Greece, to protect the island of Delos, learned these things from the Hyperborean tablets. We thus discern the Scythian origin of the most valuable part of the Greek mythology. The *athanatizing Getae*, mentioned by Herodotus, undoubtedly held the same doctrines, and were most probably a branch from the same stock.

As *Ops* or *Opis* was the spouse of Saturn, it is not improbable that the name originated from this Hyperborean virgin. We are assured by Macrobius, that “ the Egyptians received neither “ Saturn nor Serapis into their temples, till after “ the time of Alexander the “ Great †.” How

\* Ἐκτιῶ χαλκίῳ ἀέτῳ, ὃς ἐξ Ὑπερβορείου ἐλόμενος ὦπ' ἵς τε καὶ Ἐκείργου. Dial. Axioch. Oper. III. 371.

† Saturni cultu, quem deorum principem dicitis, ritus videtur ab Aegyptiorum religiosissima gente, in arcana templorum, usque

much soever, therefore, the Greeks have been indebted to the Egyptians for their worship, it would seem that they borrowed the rites of Saturn from another quarter. The Greeks themselves did not erect altars to Saturn and Ops, or celebrate their feasts, till the time of Cecrops\*.

The Saxons, a nation of Scythic origin, worshipped Saturn under the name of *Seater*. He was represented as an old man holding a wheel in his left hand, and in his right a pail or basket containing flowers and fruits†. The same day of the week was consecrated to him, which bore his name according to the Roman calendar. In the Anglo-Saxon version, Matt. xvi. 1., it is called *Saeternes-daeg*, in Belg. *Sater-dag*. This deity was by the ancient Saxons also called *Crodo* ‡, *Grodo* ||, or *Groderus* §. This name has been traced to Goth. *groda* fructus, *groed-a*, messis, from *gro* germi-nare. He appears on the Greek and Roman coins as an old man, with a scythe behind him;

ad Alexandri Macedonis occasum defuisse. Saturnal. lib. i. c. 7. Apollodorus makes Apis of the Greeks the same with the Egyptian Serapis; who, he says, was the daughter of Phoroneus, and deified after her death. Biblioth. lib. i. c. 7. ii. c. 1. Phoroneus was the son of Inachus.

\* Rudbeck. Atlantic. I. 697.

† Verstegan's Restitution, p. 77, 78. Edit. 1628.

‡ Wormii Fast. Dan. p. 57. Monument. p. 16.

|| El. Sched. de Dis German. p. 493.

§ Voss. de Idolol. lib. ii. c. 33.

because he was supposed to superintend agriculture. He is sometimes represented with his feet chained, says Apollodorus, as intimating that the *seeds* of the earth, over which he presided, are bound by the frost, and as it were inanimate, till the time of his festival, when they begin to sprout forth \*.

The name of Saturn has been deduced from the Phrygian word *sadorn*, signifying strong or potent †. If so, it may be viewed as originally Scythian. But it is an observation of Wachter, which deserves peculiar attention, that if the names of the gods be compared with their images and emblems, it will be found that the Scythian name exactly corresponds to the image or emblem, and the emblem to the name, the one being an explanation of the other‡. Accordingly, the scythe, or in its place the reaping-hook, given to Saturn, and the handful of ears at his feet||, evidently refer to the cultivation of the soil, which men were supposed to be taught by this deity. These symbols exactly correspond to the apparent meaning of the name in the Gothic languages. For A.Sax. *saedere*, Goth. *sadur*, signify a sower, from *saed-a*, also *saa*, to sow, whence *saed* seed. A similar idea had occurred to Varro; for he assigns

\* Apollodor. Fragment. p. 403. V. Banier's Mythol. ii. 560.

† Anc. Univ. Hist. vi. 43, Note G. ‡ Vo. *Herkul*.

|| Macrob. Saturn. lib. i. c. 7.

a similar origin to the Lat. name \*. Analogous to this is *Siton*, one of the Phenician names of Saturn, signifying in Gr. frumentum, triticum, also panis †. He is also called *Arotrius*, i. e. *arator*, the ploughman ‡.

Rudbeck, having observed that Philo applies the name of *Siton*, mentioned by Sanchoniatho, to *Dagon*, remarks that in the Edda *Dag-er* is one of the names given to the sun, as being the father of the *day*, which this word signifies ||. Saturn is the *Jolfader* of the northern nations; and is viewed as taking this name from *hiul* a wheel, which he carries as his symbol, denoting that he is the father of the revolutions of the year. This symbol is less remote from that of the scythe, than might seem at first instance; for, in the feast of *Jol* or *Yule*, all the Gothic nations celebrated the return of the sun, as the presage of renewed vegetation.

Rudbeck affirms that *Bore*, a name given to this deity by the ancient Goths, had, when used in all its latitude, the same meaning with *Sadur*; as it denotes one who generates §. He refers to Diodorus Siculus, who says indeed, that “the sons of Boreas were called *Boreades*, who by hereditary succession held the government and had the charge of sacred things.” He

\* Ab *satu* est dictus Saturnus. Varr. de Ling. Lat. lib. iv.

† Cumberl. Sanchon. p. 29.

|| Atlantic. II. p. 150.

‡ Philo, *ibid.* p. 326.

§ *Ibid.* I. p. 691.

does not refer however, to the worship of Saturn, but to that of Apollo \*.

It must be admitted, that Herodotus gives a tradition of the Greeks, which seems rather to favour the hypothesis of Rudbeck, as to the deification of *Bore*. “It is related,” he says, in reference to the invasion under Xerxes, “that the Athenians invoked Boreas,—who, according to the Grecian narrative, had in marriage Orithyia, the daughter of Erectheus king of Athens,” &c. †. Vossius supposes that this worship was mixed, as not only regarding the north wind, but some illustrious man, who had come from the northern regions, and carried off Orithyia ‡. He is said to have been king of Thrace §. Pausanias, though he does not expressly say that this was he who carried off Orithyia, in another place, when he mentions Phineus king of Thrace, associates with him the sons of Boreas §.

It may be added, that the *Chronicon Alexandrinum* mentions the *Borades* as a Scythian nation, in the neighbourhood of the Goths; and that Gregory Thaumaturgus, in his canonical epistle, conjoins the *Boradi* with the *Gothi*. Bochart reasonably conjectures, that *Borades*, and *Boradi*, are used for *Boreades* ¶.

\* Biblioth. lib. ii. c. 47.

† Hist. lib. vii. c. 189.

‡ De Idolol. lib. iii. c. 1.

§ Anc. Univ. Hist. vi. 177.

§ Graec. Descr. p. 422.

¶ Phaleg, lib. iii. c. 11. p. 200.



Saturn was by the Greeks and Romans said to be the son of *Uranus*. He was accounted the first god of the Atlantidae. Pezron derives the name Uranus from Celt. *ur* vir, and *en* coelum; Rudbeck from Goth. *our* coelum, and *ana* rex, *quasi* "king of Heaven\*." In the theogony of Sanchoniatho, the wife of Uranus was *Ge* †. This is undoubtedly the Earth, *rē* being the name for it in Greek. It is remarkable, that, in the Scandinavian mythology, *Gio* is the wife of Thor; and that this term, as well as Teut. *gow*, signifies regio, terra ‡. *Titan* is by Greek writers called the brother of Saturn. Vossius deems him the same with *Theuth* §. Moes.G. *thiudans*, and Isl. *thiodan*, signify rex, curator populi; from *thiod* populus, and *ans*, or *ana* rex, *quasi* populi vel terrae rex §. *Thiod* is explained by Gudmund Andreae, Regnum Hellesponticum, Lex. p. 265.

It has been supposed, with great verisimilitude, that in the pagan history of Saturn, and of his sons, Jupiter, Neptune, and Pluto, there is an obvious reference to that of Noah and his three sons, by whom the earth was peopled anew; and that the fable, of Saturn devouring all his children, originated from an indistinct or disguised tradition of that act of Noah, by which

\* Atlantic. II. 57, † Cumberland's Sanchon. p. 29. 292.

‡ V. Etymol. Dict. Scott; Lang. vo. *gow*, s. 2.

§ De Idolol. lib. i. c. 37. § Rudb. Atlantic. II. 57.

“ he condemned the world ;” as in consequence of the rejection of his warnings, all its inhabitants, except those who were with him in the ark, were swallowed up by the deluge. Nor is it less probable, that the strange tradition, that Saturn was emasculated by his sons, had its origin from the impiety of Ham, in revealing and ridiculing the shame of his father. It is worthy of remark, that the etymon given of the name Saturn, by some of the ancients, seems to refer to this history \* ; although it has been understood by Rudbeck as denoting his paternity in regard to the human race. Plutarch affirms, that “ there is a certain island, distant five days sail “ from Britain towards the west, in which the “ barbarians fable that Saturn was imprisoned by “ Jupiter, and that the sea is called the Cronian “ or Saturnian †. Rudbeck mentions a circumstance which does not appear in the account given by Plutarch, that Saturn was confined here in his emasculated state. He also calls this a certain island belonging to Sueonia ; adding, that the Swedes have a similar tradition with respect to *Gilboreus*, who is said to be bound in

\* “ Our fathers,” says Macrobius, “ called him Saturn, “ *sapi vis cibus, quæ membrum virile declarat.*” Saturnal. lib. i. c. 8. Goth. *sater* is synonymous with the Greek term.

† De Facie Lunæ, Oper. II. p. 941. Edit. Paris. 1624. V. also his work, De Oraculorum Defectu, p. 420, where he says that Briareus is the keeper of Saturn.

Visingsonia. The name he views as applicable to Saturn; *gil*, from Goth. *giaell-a* castrare, being prefixed to the name *Bure* or Boreas\*.

I have elsewhere given a particular account of the festival observed by all the northern nations in honour of their Saturn, and compared it with the *Cronia* of the Greeks, and the *Saturnalia* of the Romans. That I may not unnecessarily extend this Dissertation, I must take the liberty of referring the reader to the work in which it appears†. Rudbeck has remarked a singular coincidence. During the *Saturnalia* of the Romans, it was deemed unlawful to engage in war; and no individual might exact the penalty due by one who had done him injury‡. This is strictly analogous to an ordinance found in the laws of Helsingia, a province of Sweden. During the celebration of *Yule*, it is not permitted to any one to prosecute his adversary||. It is well known, that among the Romans, equality was permitted between masters and servants during this festival, in commemoration of the felicity of the Saturnian reign. Rudbeck affirms, that the Greeks still had a repugnance to the familiarity granted to servants at this season. Could we credit his assertion, this circumstance might

\* V. Atlantic. I. p. 701, 702. † V. Etymol. Dict. vo. YULE.

‡ Macrob. lib. i. c. 10.

|| Adversario suo diem dicere. Atlantic. I. p. 697.

be viewed as a proof, that they had borrowed their *Cronia* from some other nation. But I have not found the passage in Macrobius to which Rudbeck refers. After receiving the *Saturnalia*, they dated the beginning of the year from the middle of winter; whereas it formerly commenced in summer\*.

The fabulous history of Saturn is closely connected with that of JANUS, the god of the year, who presided over the gates of heaven; and who, by the Romans, was represented with two faces, as at once looking back to the past, and forward to the coming, year. Rudbeck informs us, that in an old parchment calendar, of Scandinavian workmanship, there is a figure of a man with two faces, exactly corresponding to the representation of Janus on Roman coins. To each of his mouths he holds a horn, in token of the universal rejoicing at *Yule*†. Some view these as drinking horns, symbolical of a common mode of expressing joy at this season. But one circumstance seems to oppose the conjecture. The narrow part of the horn is applied to the mouth.

\* Simplic. in Aristot. ap. Atlantic. I. p. 697. Potter gives a different account of this. "The ancient Athenian year," he says, "began after the winter solstice; the more modern Athenians computed their years from the first new moon after the summer solstice." *Antiq. of Greece*, I. 461.

† Atlantic. II. p. 175.

The symbol may, therefore, regard the blowing of horns, as a similar token of hilarity : for, in either case, it has undoubtedly the same meaning.

The Romans gave the name of *Januarius* to the first month. The first part of the word they deduced from *Janus*, but could give no account of the origin of the second. Goth. *are*, however, signifies a year ; and, in this language, the full name of the month is *Jonurs-are*, which some view as having been changed by the Romans into *Januarius*. For Janus is said to be the *Jon* of the Scandinavians, one of the names of Jupiter, which is given to the sun, as signifying that he is the father of the year, and of heaven and earth. The sun was worshipped by the Trojans under the name of *Jona*, as appears from one of Gruter's Inscriptions \*.

Saturn, we are told, came as a stranger from the Atlantidae to Italy ; and was hospitably received by Janus, who at this time reigned there\*. This may perhaps intimate, that the Romans, instructed as the Greeks had been, by some Scythian emigrants, adopted the mode of reckoning the beginning of the year from the winter solstice, and the Scythian rites and customs connected with it. Some writers asserted, accord-

\* V. Atlantic. II. p. 149, 150.

† Plutarch. Quaest. Roman. Oper. II. p. 274. 275.

ing to Macrobius, that the *Saturnalia* were introduced into Dodona by the Pelasgi\*.

The Roman mode of dividing the month, seems to have been introduced at the same time. This, it has been said, was Etruscan; but we know the intimate connexion between the Tuscans and the Scythian Pelasgi. The first day, denominated the *calends*, received its name *a calando* vel *vocando*; as a priest *called* out to the people that it was new moon. To the fifth day was given the designation of the *nones*; as this was nine days from the *ides*, the time being reckoned inclusively. But, as Gr. *καλέω* signifies to call, Goth. *kall-a* has the same meaning. If the reason is rightly given for the name of the *nones*, it is evidently allied to Moes.G. *nium*, novem. The origin of the term *ides*, however, is not given in a satisfactory manner. It is said to be from an obsolete Etruscan verb, *iduate*, to divide, because the *ides* divided the month. Others deduce it from *itis*, a word in the same language, used to denote that day. The very learned Venerius derives it from Goth. *ida*, negotium diligenter urgere, *idia* diligentia; whence our old Scottish adjective *ident*, diligent, industrious. At this time the Romans gathered in the money which had been lent out.

TITÆA, the mother of Saturn, was the wife of

\* Saturnal. lib. i. c. 7.

Uranus. After her apotheosis, she received the name of *Ge* or Earth. Their children derived, from their mother, the common name of *Titans*\*. She was also called *Titia*†. This designation has by some been deduced from Phenician *tit*, signifying clay‡. Diodorus Siculus acknowledges the Titans to be Atlantides; and in the passage referred to, professes to give “their mythology concerning the origin of the gods, which,” he says, “does not differ much from the fables of the Greeks ||.” Rudbeck, therefore, compares the name *Titaea* to Goth. *titte* mamma; remarking the near affinity between this term and Gr. *τιτθεις* id., as well as *τιθη* nutrix, and *τιθηω* nutrio. He at the same time seems to view *Titaea* as in Goth. *Ty-deja*; shewing that it may be either from *dij* mammam sugere, or *dij* terra pinguis. He renders *Deja* Dea; and *Ti-deia*, Terra Dea, sive Regina §.

RHEA, the daughter of Uranus and Titaea, was the wife of Saturn. She was also called *Ops*, *Cybele*, *Tellus*. Rudbeck says, that from *Frea* of the Goths the Greeks made *Rhea*. But the former is a name which properly belongs to Venus. A conjecture has already been offered, that there

\* Diod. Sicul. lib. iii. c. 57. Cumberl. Sanchon. p. 29.

† Apollon. Argonaut. lib. i. p. 1126.

‡ Cumberl. Orig. p. 308, 309.

|| Diod. ibid. c. 56.

§ Atlantic. II. p. 58, 59.

might be an analogy between the history of Rhea and that of the Hyperborean *Opis*. Shall we suppose that *Apia*, the name originally given to Peloponnesus, had any affinity to *Ops*, or *Opis* \* ? Of one thing we are assured by Herodotus, that the Earth, considered as a goddess, was by the Scythians called *Apia* †. This might be the reason of the name given by the Pelasgi to Peloponnesus, as by way of distinction signifying *the earth*, or *land*, being preferred to their former settlements. According to Rudbeck, the name *Cybele* is qu. *sifhelle*, from Goth. *sif*, signifying the modest goddess, and *hell*, *hella*, mons, i. e. “the goddess of the mountains.” It is unquestionable, that *Sif* is the name given in the Edda to the spouse of Thor. For Rhea or the Earth, although with the Greeks and Latins the wife of Saturn, was by the Scythians conjoined to Jupiter ‡. *Sif* is thus defined by Gudmund Andreae; Poeticè Tellus, Uxor Jovis in Edda; and by Verelius, as it occurs in the Trojomanna Saga, Juno, in Swed. *Jona*, *Sief*. Resenius renders it by the Lat. term *Sibylla*.

\* See above, p. 19, 20.

† Ὀυρανὸς ζῆναι δι Σκυθίας, — Γῆ δι Ἀπία. Hist. lib. iv. c. 59.

‡ Herod. loc. citat.



§ 16. *Of Jupiter, Juno, Minerva, Vesta,  
and Ceres.*

The attributes of JUPITER, or *Jove*, in the Greek and Roman mythology, seem to belong to Thor among the Scandinavians. He is the *Jof-ur* of the Edda; and is carried in a chariot drawn by two goats. Hesiod and Homer in like manner call him αἰγίοχος, from αἶξ, αἶγος, caper, and ἵχτω veho, or ἵχος vehiculum; or as others say, because Jupiter in his infancy was suckled by a she-goat. The same day of the week, dedicated by the Romans to Jupiter, is appropriated to Thor; hence called by the northern nations *Thursday*. Jupiter was represented as sitting on an ivory throne, holding a sceptre in his left hand; the Scandinavian *Jof-ur* as sitting on a bed of state, with a sceptre in his right \*. The name of Jupiter, or Jopiter, as appears from Runic monuments, was given to some ancient Scandinavian kings †.

Herodotus informs us, that, “ in the Scythian language, Jupiter was called *Papaeus*, and “ most properly, according to his apprehen-

\* Verstegan's Restitut. p. 74.

† Cipp. Runic. p. 176.

"sion \*." Rudbeck observes, that the origin of this name is found in Goth. *pappa* lactare, lac sugere; whence *pepper* mammae, and *pap* pulmentum infantibus præberi solitum †. It is not improbable, that there is an affinity between this designation of "the father of gods and men," and Gr. *πάτερ*, pater. Germ. *pappa*, has the same signification. The last mentioned writer says, that Thor, or Jupiter, was known in Crete under the name of *As-Thor* ‡. Were the assertion well-founded, we would be under a necessity of viewing this personage as the same with *Asa-Thor*, of whom it is said in the Edda; "The most illustrious among them [the gods] is Thor. He is called *Asa-Thor*, or the Lord Thor.—He is the strongest and bravest of gods and men §." But Rudbeck, it would seem, founds his assertion merely on the name of *Assterius*, the first who reigned in Crete after the arrival of the Curetes; by some supposed to be the Saturn, by others the Jupiter, of that Island §. The Thor of the Scythians has been generally viewed as the *Taraxis* mentioned by the Latins.

Et Taraxis Scythicæ non minor ara Dianæ.

Lucan. lib. i.

\* *Zodari*—*Zar*; & *qðværa* *ætti* *þæpp* *yt* *er* *inn* *ættinn*; *Norwic.* Hist. lib. iv. c. 59.

† *Atlantic.* II. p. 401.

‡ *Atlantic.* I. p. 712.

§ *Mallet's Northern Antiq.* Edda, Fable xi. p. 65.

§ *V. Anc. Univ. Hist.* viii. 220. 225.

Herodotus relates, that according to the accounts given by the Scythians, their nation had its origin from *Targitaus*, the son of Jupiter and of the river Borysthenes, who reigned about a thousand years before the invasion of their country by Darius \*. Rennel thinks that the name *Targitaus* has some affinity to that of *Turk*; and that the person, to whom it is applied, might be the father of the Ottomans †. Rudbeck views it as a corruption of *Thor-gaut*, which in Goth. signifies, “the god Thor.”

The name *VEJOVIS* seems to have been understood by Ovid, as if it had meant Jupiter parvus, or non magnus, because represented as young, and without a beard ‡. But Rudbeck asserts that the Scandinavians called Jupiter *Veijofur*; and a very different meaning is given to the initial syllable by northern etymologists. As we are informed, that in the mythology of their country, *Ve* was the name of one of the sons of *Bure* or *Uranus* ||, *Vei* is rendered sanctus §. *Vae*, according to Gudmund Andreae, signifies religio; *vije* sacro, religiose ordino aut sacrifico ¶. *Verelius* explains *ve* by sacro. In the Glossary to the Edda it is rendered in the same manner \*\*.

\* Herod. lib. iv. c. 5. 6. 7. † Geogr. Herod. p. 73, 74.

‡ V. Wachter. Gloss. vo. *wan*, col. 1818.

|| Atlantic. I. 194.

§ Atlantic. I. p. 719.

¶ Lex. p. 251.

\*\* *Ve* in plurali notat Sacra, loca sacrosancta, sacrosanctam loci religionem, asylum, pacem. p. 693.

The name of JUNO has been viewed as formed *a juvando*. Rudbeck deduces it from *Gio*, or *Jo*, terra. He says, that in Goth., *Jo och Juna* is a common phrase, signifying, *Maritus et uxor*\*. Suio-Goth. *hion*, which seems to have been sometimes written *jon*, denotes persons in the conjugal relation. In Suio-Goth. February is named *Goe-maenad* from *Gio*, or Juno, the wife of Thor. The origin of the Gr. designation of Juno, if sought in Goth., would indicate a strict analogy to the connubial state. "H<sub>ja</sub>, or "H<sub>pn</sub>, has been traced to *ipau*, amo†. But as, in the northern dialects, *herr* signifies dominus, in Alem. *herra* is domina; synonymous with Lat. *hera*, a lady, a mistress, as it so nearly resembles the Gr. name of this goddess. Schilter, indeed, gives *Hera* as in Alem. equivalent to Juno, domina æeris.

MINERVA, the name given by the Romans to the goddess of wisdom, has been traced to Goth. *minni*, ingenium, sapientia, *minn-as* meminisse. Isidore says, that Minerva was viewed as having received the name of *Pallas* from the island of *Pallene* in Thrace, in which she was nursed‡. As the Greeks called her *Sigaea*, this designation has been deduced from Goth. *sigge* victoria. Under this name, Rudbeck asserts, Minerva is ce-

\* Atlantic. I. 709.

† "H<sub>ja</sub> ði, ær ipau r<sub>ic</sub>. Plat. Cratyl. Oper. I. 404. Paris. 1578.

‡ Origin. ap. Auct. Ling. Lat. col. 1029.

lebrated by the Scalds and in the Edda\*. This might seem to correspond to her warlike character, and to the name of her temple at Athens, which was called *Níxx*, or Victory. As Plato, in his *Timaeus*, says that the goddess, called *Athena* by the Greeks, is worshipped in Egypt under the name of *Neith*; Wachter, remarking that this deity had the charge of the distaff, takes notice of the affinity of Germ. *neit*, which signifies a thread, and of *net-en* to sew, qu. to bind with thread.

VESTA, though believed to preside over fire, was according to some ancient writers the same with Minerva, and also with the *Earth*†. Wachter, identifying her with the latter, derives the name from Germ. *vest* stabilis, in imitation of Ovid's etymon.

Stat vi Terra sua, vi stando *Vesta* vocatur.

FAST. lib. vi. 299‡.

But neither of these authors has observed, that Vesta is merely the Gr. name *Ἰσía* or *Ἐρís*, as changed in its transition into Latin. Herodotus informs us that her name in Scythic was *Tabiti*||. It is not improbable, that this is allied to Islandic *habit*

\* Atlantic. II. 261. † Sched. de Dis Germ. p. 117. 138.

‡ This corresponds to Plutarch's idea. Κλίττα προσηρέευσαν αἱ παλαιοί, διὰ τὴν εἰρήνῃ πᾶν. De Prim. Frigid. Oper. II. p. 954.

|| Lib. iv. c. 59.

pascua; especially as *hð*, terra, from which Verelius says it is derived, is also written *tha*\*. This affords a presumption that *habit* may originally have been *Thabit*. He gives *hð* and *tha* as synonymous with Swed. *iorden*. As Tacitus † testifies that part of the Suevi sacrificed to *Isis*; this name, supposed to be given to the Earth, has been viewed as originally the same with *Ἰσις*; especially as Herodotus says that the Scythians worshipped her in preference to all their other deities. There are still remaining many stones with Runic inscriptions to *Isi-gud*, or “Isis the goddess‡”.

Pausanias relates that CERES, coming to Argos, was hospitably received by Pelasgus, and that she was there instructed by Chrysanthis concerning the rape of her daughter||. This seems perfectly consonant with what is asserted by Rudbeck, on the faith of the Arundelian Marbles, that the mysteries of Ceres were introduced into Greece by Eumolpus, the son of Musaeus the Thracian or Scythian, about the year of the world 2565; and that Musaeus, who was the disciple of Orpheus, had received this information from his master§. Lucian also says, that “it was strange that the “barbarians were excluded from the mysteries;

\* Ind. Scytho-Scand. p. 102.

† De Mor. German.

‡ Atlantic. II. 550.

|| Attic. c. 14. p. 34.

§ Marm. Arundel. p. 163. ap. Atlantic. II. 592.

“ as Eumolpus, a Thracian and barbarian, instituted them among the Athenians\*.” There was a temple of the Eleusimian Ceres among the inhabitants of Pheneus in Arcadia, who boasted that their mysteries were more ancient than those of Eleusis, having been brought to them, according to the Delphic oracle, by Naus, who was the great-grandson of Eumolpus†. Plutarch acknowledges the great obligations of the Greeks to the Thracians. “ What honour shall be left to Eleusis, if we are ashamed of Eumolpus; who, coming from Thrace to Athens, did initiate, and still does initiate, the Greeks in the mysteries of religion‡?” Rudbeck has one just reflection on this subject; that, as the mourning of Ceres for the loss of Proserpine has been viewed as a symbol of the effects of the distance of the sun during a severe winter, when the earth appears as if totally barren, it is more natural to suppose that these rites had their origin in a northern region than in one which enjoys a more equable temperature||.

\* *Ἐτόλμησι δὲ ποτὶ καὶ Ἀθηναίους ἐκωτῆσαι δημοσίᾳ, τῆς προήγγιστος ἀπόστοις, διὰ τίνα αἰτίαν ἀπεκάλυψεν τὸς βαρβάρους, καὶ ταῦτα, τῷ τῆν τιλιτην αὐτοῖς καταγεγραμμένῳ Εὐμόλῳ, βαρβάρῳ, καὶ Θρακῷ ὄντι.* Lucian. *Demonax*, p. 552, 553. Paris. 1615.

† Pausan. *Arcadic*. p. 630.

‡ *Τῇ δὲ Ἐλευσίνι τί λύπεται καλὸν, ὃν αἰσχυρόμεθα τὸν Εὐμόλπον, ὃς ἐκ Θράκης μεταστὰς ἐμύνησι καὶ μὲν τοὺς Ἕλληνας;* *Dē Exsul. Oper. II.* p. 607.

|| *Atlantic. II.* 593.

The name of *Ceres* in Lat., and of  $\Delta\eta$ , said to be an abbreviation of  $\Delta\eta\mu\acute{\eta}\tau\eta\varsigma$  in Gr., was sometimes figuratively used to denote corn itself; because this goddess was supposed to have first taught the use of it, in the same manner as the vine was called *Bacchus*\*. But she had also the name of  $\Delta\eta\omega$ , which by the Latins was written *Dia*, as in Gruter's *Inscriptions*. The mother was denominated  $\Delta\eta\omega\ \pi\alpha\lambda\alpha\acute{\iota}\alpha$  or the elder Ceres, and her daughter Proserpine,  $\Delta\eta\omega\ \nu\acute{\epsilon}\alpha$ , or the younger†. Ovid designs the latter *Deois*, or the daughter of *Deia*‡. I have met with no rational etymon of the Lat. name. Rudbeck contends that it is originally the same with Goth. *korn* frumentum||. Could we view it as of Scythian origin, it might rather be traced to Suio-Goth. *laera*, exactly synonymous with Lat. *queri*; because she went from place to place *bewailing* the loss of her daughter. No vestige of the name Ceres remains in Gr. But it may have been borrowed from the Etrurians, who were Pelasgi. Of her Greek name various etymons have been given. According to Plato, it is, quasi  $\delta\acute{\iota}\delta\omega\ \acute{\alpha}\varsigma\ \mu\acute{\eta}\tau\eta\varsigma$ , furnishing food as a mother§. Here Rudbeck is more happy in his conjecture than in most instances¶. He views

\* Clem. Alexand. Admon. ad. Gent. p. 12.

†  $\Delta\eta\omega\ \nu\acute{\epsilon}\alpha$ ,  $\Delta\eta\omega\ \pi\alpha\lambda\alpha\acute{\iota}\alpha$ . Inscr. Bagillae, ap. Spanh. in Callimach. p. 738. *Sacrificium Deae Diae*.—*Sacrum*, vel *Solemnis Deae Diae*, &c. Gruter. *ibid*.

‡ —Varius *Deoïda serpens*. Metamorph. lib. vi. v. 114.

|| Atlantic. II. p. 449.

§ Cratyl. Oper. I. p. 404.

¶ Atlantic. II. 448, 449.



the term as equivalent to *Dei-moder* or *Dij-moder*, from Goth. *deja*, which he renders mater, nutrix; although it more strictly signifies, "a woman who has the charge of a *dairy*." It is immediately allied to *daeggia*, *deja*, *dia*, lactare. Or it might be from Goth. *dae*, denoting what is excellent, conjoined with *moder*.

Herodotus affirms that it is the Egyptian *Isis*, who in Gr. is called Δημήτηρ\*. This, however, affords no certain proof that the worship of *Isis* had been transferred from Egypt. The same name, as we have seen, was given by the Suevi to one of their female deities; and although it has been supposed that it might refer to *Vesta*, it should be remembered that both *Vesta* and *Ceres* were exhibited under the same symbols as the Earth†. It has also been shewn, that, according to the testimony of the Greeks themselves, her rites were introduced by Scythians.

### § 17. Of *Diana* and *Apollo*.

Some Roman writers assert, that as *Janus* was the same with *Apollo* or the sun, *DIANA*, who symbolized the moon, was originally denominated *Jana*; but that the letter *D* was prefixed, as in

\* Hist. lib. ii. c. 59. † V. Sched. de Dñs German. p. 157.

some other instances, *evphoniae causa*. They even identify Jana, as signifying the moon, with Juno \*. The Scalds pretend that *Dia* or *Disa*, because, in time of famine, she counselled her husband, king Sigtrud, to employ the people in hunting and fishing, received this name as signifying a *nurse*. Rudbeck, in support of his theory, refers to Pausanias, who relates that Jupiter, when banished by Saturn, was nourished by three Arcadian nymphs, who were named *Thisoa*, *Neda*, and *Hagno*; and that the inhabitants of the northern part of mount *Lycaeus*, in *Arcadia*, whose territory bore the name of *Thisoa*, honoured her above all other deities †. The northern mythologist, therefore, asserts that *Thisoa* was the same with *Disa*.

The Greeks indeed affirm that their *Artemis*, or *Diana*, was denominated *Dictynna*, from *δίκτυα*, because she invented hunting-nets ‡. As *Diana* is still represented by the Greeks as attended with dogs of chase, *Disa* appears on some Scandinavian monuments with the same symbol ||. It seems correspondent to the character of a nurse, that the great *Diana* was also represented

\* *Macrob. Saturnal. lib. i. c. 9. 15. Varro, lib. i. c. 37.* In the instances referred to, however, this letter is still inserted to prevent a hiatus.

† *Arcad. c. 38. p. 678, 679.*

‡ *Plutarch. de Solert. Oper. II. p. 965. 984.*

|| *Atlantic. II. 547.*

as *Multimammia*. The same symbol *Disa* is said to exhibit on Runic stones, in perfect analogy with her name, which is derived from Goth. *dia*, *deja*, lactare, nutrire. Rudbeck views the name Diana as formed from Goth. *dij* mamma, or *dij* terra, and *ana* regina\*; and it has been often observed, that while Diana, as in heaven, denotes the moon, she, in relation to earth, is the same with *Tellus*.

One deity, who bore this name, had a particular relation to Scythia. Orestes, it is said, transported the image of Diana Taurica from Scythia into Laconia †. The Scythians were wont to immolate human victims on her altar; but the Lacedemonians detested this barbarous worship. They, however, fearing that the northern goddess might avenge her own quarrel, preserved a memorial of the ancient oblation. For they caused boys to be annually scourged on her altar to the effusion of their blood ‡. The image of Diana, which was brought from Scythia, was first worshipped at Brauron, near Athens, and afterwards in Sparta.

The moon, whom Diana represented, was, by the Greeks, called *Mene* ||. It is evident that they had borrowed this designation from the Scythians. Diodorus Siculus, indeed, in the account which he gives of the mythology of the

\* Atlantic. II. p. 58.

+ Pausan. lib. i. p. 55. 249, 250.

† Potter's Antiq. II. p. 380. || *Mēnē, μήνη*; Hesych.

Atlantidae or Hyperboreans, mentions this as the name formerly given to the moon \*. The Latins worshipped *Mana* as presiding over childbirth, an attribute of Diana according to the Greeks. The same name is given to the moon in all the Goth. dialects; in Moeso-Gothic *mena*, Alemanic *mano*, A.Sax. *mona*, Islandic *mana*, Suio-Gothic and Danish *maane*, Belgic *maen*, German *mon*.

It is well known that Diana received the name of *Hecate*, when viewed as presiding over witchcraft. In this character she was said to ride through the air in a chariot drawn by dragons. Diodorus Siculus relates, that, as being intimately conversant in magical arts, she was thus “transported from the Hyperborean regions, till she “seemed to turn aside as a stranger to Pelia †.” The idea of witches riding through the air on certain domestic animals, or even on broomsticks, has come down almost to our own times; and acts of ancient councils are still extant, in which “the false opinion,” that they rode “in company “with Diana the deity of the pagans,” is condemned ‡. According to Rudbeck, Hecate is in the Scaldic poetry denominated *Hecksa*, *Hekgaute*, *Hekgydia*, from *heksa*, incantamentis uti, whence *heksa* venefica. *Gaute* signifies dea; and *Hekgaute* is “the goddess who presides over in-

\* Σελήνη ἢ τῆς Μήνης προσηγορευμένη. Biblioth. lib. iii. c. 57.

† Diod. Sic. lib. iv. c. 51.

‡ V. Keyser. Antiq. Septentr. p. 91, 92.

chantments. She is also called *Helgate*\*. The term *Hel*, by itself, denotes the Proserpine of the north†.

APOLLO, as representing the sun, was naturally enough held to be the brother of Diana or the moon. The Greeks said that the Hyperborean Latona was the mother of Apollo and Diana. Diodorus Siculus informs us, that "the Hyperboreans relate, in their mythology, that Latona " was born in their country ; that for this reason " they adore Apollo in preference to all other " gods, daily celebrating his worship with perpetual praise, and with the highest honours, by " those who are his priests ;" and that " they consecrated to him a whole city †." We also learn from Cicero, that " Apollo, the son of Jupiter and Latona, came from the Hyperboreans " to Delphi ||." This accounts for the great respect paid by the Scythians to this oracle. Diodorus says, that Apollo, " as it is related, inflamed with the love of Cybele, went with her " all the way to the Hyperboreans §." Apollonius Rhodius narrates the same expedition ; but assigns a different reason for it. He left heaven, we are informed, " on account of the reproof of

\* Atlantic. II. 352, 353.

† Biblioth. lib. ii. p. 158.

§ Biblioth. lib. iii. c. 50.

† Gloss. ad Edd.

|| De Nat. Deor. lib. iii.

“ his father, and came to the sacred people of “ the Hyperboreans \*”. Apollo had expressed displeasure at Jupiter for striking his son Esculapius with a thunderbolt. Apollonius calls this people *sacred*, either because of the honour of this visit, or as knowing that Latona was born among them. His scholiast, on another passage, asserts that Apollo was worshipped by the Hyperboreans †. According to Claudian, this deity betook himself to the Hyperboreans, when he abandoned Delphi ‡.

Herodotus says, that the Scythians worshipped Apollo under the name of *Oetosyrus* ||. There is reason to think that this designation appeared in a different form in ancient copies ; as Hesychius has *Goetosyrus*, which he explains “ the Scythian “ Apollo §.” This name is rendered by the learned annotator on the Edda, “ the good Star.” “ *Syr*, or *Seir*,” he adds, “ which the Persians “ employed to denominate the sun, seems to be “ the same with *Thor*, only in a different dialect. “ The ancient people of the north pronounced “ the *th* in the same manner as the English do at

\* Argonaut. lib. iv. v. 614.

† Argonaut. Schol. in lib. ii. v. 677.

‡ ————— Pulcher Apollo

Lustrat Hyperboreas Delphis cessantibus aras.

De Hon. Consul.

|| Hist. lib. iv. c. 59.

§ Γοιτίσυρος, τὸν Ἀπίλλωνα Σεΐσαι.

" present, not very different from *ss* \*". *Saera*, *Sira*, and *Syr*, in Islandic, still signify Lord †. It is the name given to the Supreme Being in some Runic monuments. Not only was the dog-star by the Greeks called *Sir-ius*, but the sun himself ‡. Rudbeck observes, that *Atta-Sir*, or *Otta-Sir*, signifying Pater videns, occurs in *Drotte Scald*. He explains *Asir*, or *Oesir*, aeternum videns; viewing *sii*, *videre*, as the root of *syr*, and *Osiris*, the Egyptian deity representing the sun, as originally the same ||.

In a passage formerly quoted ¶, containing the words of Bæo the Delphian priestess, Apollo is expressly acknowledged to be of Hyperborean extract. For it is he who is denominated "the divine *Aguicus* §."

The Scandinavian deity *Balder* has been viewed as the same with Apollo. It cannot be doubt-

\* Mallet's North. Antiq. II. p. 67, 68.

† *Saera*, *sira*, Praenomen, dignitatem notans; Gudm. Andrae. He derives it from Heb. *שָׂר*, *sar*, princeps, *שָׂר* *sur*, principatum gerere; Lex. p. 205. *Sir*, *sire*, *sira*, (Swed. *sir*), *herre*, Dominus, &c. unde Ital. *Sire*; Verel. Ind. Scytho-Scand.

‡ *Σείριος*, ὁ ἥλιος, καὶ ὁ τῷ κυνὶ ἀστὴρ. Hesych.

|| Atlantic. II. p. 141.

¶ See above, p. 72.

§ This designation is equivalent to *Ἐνδίας*; signifying that he presided over the ways. It was, however, applied to those in the cities; while the other seems to have immediately regarded the highways. It is from *ἀγυιά*, vicus, via, scil. urbis. He was represented, in this character, by a sharp pointed pillar erected before the doors. V. Hesych. vo. *Ἀγυυῖς*.

ed, indeed, that the latter was worshipped by the eastern nations under the name of *Baal*, which signifies Lord. Hence, with an additional term, he was often denominated *Baalsamen*, or “the lord of heaven.” *Bald-r*, or *bald-ur*, in Islandic, signifies elatus, potens; in Alemannic *bald*, *paldo*, id. *A*, in the Scandinavian dialects, having an intensive power, Rudbeck mentions *abald-ur* as signifying, excelsus potensque; whence, he says, the Greeks and Latins had their Apollo\*. Notwithstanding the multitude of Greek etymons devised to explain this name †, there seems to be no evidence that it was of Greek original. We are assured, indeed, that it appeared in various forms; as *Abellis*, *Abelios*, *Apello*, &c. ‡. The attributes of Apollo and Balder are very similar. The latter is “so handsome in his person, and of “so dazzling a look, that he seems to dart forth “rays of light.” His hair is described as peculiarly beautiful. “This god, so radiant and “graceful, is also the most eloquent and benign; “yet such is his nature, that the judgments he “has pronounced can never be altered. He “dwells in the city of *Breidablik*. This place is “in heaven.” Here “are columns, upon which “are engraven verses, capable of recalling the “dead to life ||.” The term *Breidablik* has un-

\* Atlantic. II. p. 140. † V. Sched. de Dis German. p. 67.

‡ V. Voës. de Idolol. lib. ii. p. 198.

|| Edda; Mallet, North. Antiq. II. p. 70.



doubtedly been formed in order to express the apparent orbit of the sun in heaven; for in Icelandic it literally signifies, "extensive shining," or, "to diffuse splendour." The Scalds say that Balder "excels all others, and is praised by all." He is represented as so beautiful, that he is called *fegurst*, i. e. the *fairest*. Rudbeck ventures so far on this ground, as to assert that *Baal-Phegur* is originally a Scandinavian designation, qu. *Balld-fegur*, "the fair Balder" or "Apollo" \*.

Every one is acquainted with the far-famed tripod of Apollo at Delphi. In like manner, we are told, in some very ancient parchments containing the Scandinavian laws, Balder is represented as sitting on a tripod, dressed in an azure gown. Homer describes Apollo as descending from the Idaean mountains like a hawk †. In Hervarar Saga, c. 15. Balder appears under the form of this bird. Servius says, that Virgil learned the response given to Aeneas, concerning his fate, from Homer, who borrowed it from Orpheus; and that Orpheus derived his information from the oracle of the Hyperborean Apollo ‡.

Homer uses no epithet more frequently, in relation to Apollo, than that of *ἑκαίπυος*, longe-jaculans. He even employs it by itself as a designation. Now, as we have seen that Plato calls the companion of Opis, in her journey from the Hy-

\* Atlantic. I. p. 764.

† Iliad. i. v. 237.

‡ In Virgil. Aen. iii. v. 98.

perboreans to Delos, Hecaergus in the masculine, it appears probable that there had been some close connexion between the history of Apollo and that of the virgin Argis, and even that tradition had sometimes confounded the one with the other; especially as it was believed that he had visited the country of the Hyperboreans. Her name indeed was variously written by ancient writers; for Pausanias and Callimachus call her *Hecaerge*.

Servius having mentioned Opis and Hecaerge, the bearers of the sacred things to Delos, says, that "they educated Hecaergos Apollo, and "Diana, which is known from the names of these "deities, the latter being denominated Opis, and the former Hecaergus." Apollo and Diana were indeed called *Hecaergos* and *Hecaerge*, in the hymns addressed to them conjunctly. Branchus, the ancient bard, is mentioned by Clemens Alexandrinus as using these designations \*. Nonnus is thought to be the only writer extant, besides Callimachus, who mentions *Loxo* as one of these Hyperborean virgins†. It has been supposed that Apollo had the surname of *Λοξίας*, because

\* Μίλπτει, ὃ παῖδι, Ἑκαίργον καὶ Ἑκαίργαν.

Stromat. lib. v. p. 416.

† Ἰαχὺ ΛΟΞΩ, εὐνθεῶν ΟΥΠΙΝ ἔχουσα; clamabat Loxo, consonam UPIN habens, quae natantem, ut additur, inhibuit sororem HECAERGEN, κασιγγήτην ΕΚΑΕΡΓΑΝ. Dionysiac. ap. Spanheim. Observ. in Callimach. p. 504.

his oracles were generally very obscure and ambiguous, qu. λοξα crooked \*. But he seems to have derived this epithet from the virgin *Loro*, as that of *Hecaergos* is said to have originated from his obligations to *Hecaerge*. Delos itself is supposed to have been denominated *Scythiadis*, as Stephanus of Byzantium relates from Nicanor, because of the Scythian origin of those who took the lead in the worship of that island, and even of Apollo the deity believed to preside there †. This is illustrated by the language of the poet Claudian, by whom the virgins referred to are designed “the offspring of Scythia ‡.”

Abaris, whom Herodotus mentions ||, is said to have been the priest of the Hyperborean Apollo, “and thoroughly instructed in sacred things. “He, on his return from Greece, carried with “him the gold collected as an offering to this “deity, that he might lay it up in his temple “among the Hyperboreans §.” Pythagoras, on account of his great wisdom, was held, not only by the Crotoniatae, but by Abaris himself,

\* Potter's Antiq. I. p. 280.

† Καλλιόται δὲ αὐτὴν καὶ Σκυθιάδα, Νικάτωρ φησὶ. VO. Δῆλος.

‡ Jungunt se geminae metuenda feris *Hecaerge*,

Et soror, optatum numen venantibus, *Opis*,

Progenies *Scythiae*, Divas, nemorumque potentes,

Fecit *Hyperboreis* Delos prolata pruinis.

In Stilich. iii. v. 253.

|| Hist. lib. iv. c. 36.

§ Iamblich. Vit. Pythagor. c. 19.

who was his disciple, to be the Hyperborean Apollo\*. When Herodotus speaks, in the place quoted, of "the fable concerning Abaris;" he does not mean to deny the existence of the person, but to ridicule the story of his receiving an arrow from Apollo, on which he made the circuit of the earth. He is said to have described the journey of Apollo to the Hyperboreans.

It has been asserted, that the worship of Apollo by the Hyperboreans was the same with that of *Baal-Zephon* or *Baal-Sephon*, mentioned in Exod. xiv. 2. Num. xxxiii. 7. as the name of a place in Egypt, which, in the Targum, is rendered "the idol of Zephon," being viewed as the scene of idolatrous worship. This hypothesis is founded on the use of the word *Ziphon* in Hebrew, and of *Siphon* in Chaldaic, which denotes the north, or the region lying farthest to the north. Hence the name *Baal-Zephon* has been understood as equivalent to *Apollo Hyperboreus*†.

It has been generally admitted, that the fable of *Adonis* refers to the sun, and that the name is borrowed from Hebrew or Phenician *Adon*, equivalent to *Baal*, lord‡. This has also been viewed as the same with *Odin*, sometimes written *Audin*, *Audon*, and *Adoen*, in Runic inscriptions. It has, in like manner, been identified with

\* Aelian. Var. Hist. lib. ii. c. 26. Iamblich. ibid.

† Atlantic. I. p. 761.

‡ V. Sched. de Dis German. p. 74, 75.

*Atlin*, who according to the northern mythology, was one of the three sons of Bore. This name has, by the Scalds, been transferred to the sun \*. It is no contemptible proof of the affinity of all these names that their identity is asserted by Macrobius †. He gives *Atlin* as a Phrygian designation : and this is not surprising, as the Phrygians, we know, were originally Scythians.

*Ilus* was the name of Saturn in Phenician ‡. He may, indeed, seem to have no connexion with Apollo. But such was the confusion in the mythology of all the heathen nations, that he is identified with Baal, and of course with the sun ||. Some view this term as borrowed from the Hebrews, as *El* was one of the names of the true God. The sun, according to Eusebius, is sometimes called *Ilus*, i. e. fire, from his light and heat §. Now, it is to be observed, that, in the mythology of the north, *Wil* is the name of one of the sons of Bore. If it should be supposed that this designation, being applied to the Pluto of other

\* Atlantic. II. p. 144, 145. 381, 382.

† *Adonin* quoque Solem esse non dubitatur.—Similiter Phryges fabulis, et sacrorum administrationibus immutatis circa matrem Deum et *Attinem* eadem intelligi præstant. Quis enim ambigat matrem Deum terram habere?—Solem vero, sub nomine *Attinis*, ornat et fistula, et virga. Saturnal. lib. i. c. 21.

‡ Cumberl. Sanchoniath. p. 29. 31. 473.

|| Damascius ap. Phot. Biblioth. col. 1030.

§ Praepar. Evang. lib. i. p. 36.

nations, does not so well correspond to Apollo; there can scarcely be a doubt, that *Il-us* is originally the same with *Uil*, the name given to the Sun by the Moeso-Goths \*. This has every appearance of affinity to Gr. ἥλιος, poetically ἥελιος, the sun; which has been deduced from ἔλη splendor. But it deserves to be remarked, that Isl. *yl-ur* signifies calor, *elld-r* ignis †, Goth. *ell*, *elld*, Dan. *ild*, Pers. *ala*, id. Goth. *ella* signifies accendere, ardere.

*Hyperion* with some was a name of the Sun himself, according to others of his father. Diodorus Siculus relates his nativity from the accounts of the Cretans, who made him one of the Titanidae ‡. His name was explained by the Greeks, as denoting one who “walks above us ||.” This is nearly allied to one sense given of it according to the Goth. etymon; *Yfwer-Ion*, or *Yper-Ion*, homo terrae natus, also, terrae dominus §.

### §. 18. Of Neptune, Venus, and Mars.

We learn from Herodotus, that the royal Scythians sacrificed to NEPTUNE. His name in their

\* V. Mar. i. 32. xiii. 24.

† Gudm. Andr. Lex. p. 61. 131, 132.

‡ Biblioth. Hist. lib. v. c. 66, 67.

|| Ταυρίων, ὑπὲρ ἡμῶν ἰόντα ὁ ἥλιος. Hesych.

§ Atlantic. II. p. 62.

language was *Thamimasades* \*. Vossius has remarked, that the origin of the names of the Scythian deities is to be looked for in the ancient language of the Germans; as it can be demonstrated that the nations, inhabiting that extensive region anciently called Germany, proceeded from Asiatic Scythia †. Hoffman justly observes, that the origin of these names cannot be easily ascertained after the lapse of so many ages; especially as it may well be doubted, if they were accurately expressed by Herodotus ‡. Rudbeck, however, has clearly proved that, in the ancient dialects of the Scythian, the first part of the name of Neptune denoted a king or ruler. In Totill. Scald., *thamur kryna* signifies, regis corona; *thamus skalle*, in Hist. Reg. Scald. Norreg., regium caput; *thamur-gardin*, as used by Procopius ||, urbs regia. Hence, as would seem, the name of *Tamyris*, queen of the Massagetae, according to Justin §, or *Thamiris*, queen of the Getae, as designed by Jornandes ¶; also of *Scydrothamis*, king of the Scythians, mentioned by Tacitus \*\*. This, in a Gothic mouth, says the northern etymologist, would be *Schytras Tamus*, “king of the Scythians.” He views the word as properly signifying domitor ††. The verb is used by

\* Hist. lib. iv. c. 59.

† Lex. vo. *Thamimasades*.

§ Hist. lib. i. c. 8.

\*\* Hist. lib. iv.

† De Idolol. lib. ii. c. 82.

|| De Bell. Vandil.

¶ Getic. p. 601. Basil. 1531.

†† Atlantic. II. 142.—144.

Ulphilas; *tamjan* domare, which is the origin of the Eng. verb *to tame*. As the Greeks called the sun, *Δαμναμηνεύς*, i. e. "he who tames or subdues\*;" it has been supposed that the Phenician name of *Tammuz*, mentioned Ezek. viii. 14., which was given to the sun, and is synonymous with *Adon* or *Adonis*, had a common origin.

As it would appear that the etymon of the first part of the word is well founded, I shall venture to supply one for the latter part, from the same source. In Suio-Goth. *mase* signifies gorges, a whirlpool; and Isl. *mása*, *másade*, is explained by Gudmund Andreae, fremo, gemo. Might not Neptune be denominated *Thami-masades*, either qu. domitor gurgitum, "the ruler of the surges;" or domitor fremitus, "the ruler of the roaring waves?"

The origin of *Posidon*, or *Poseidon*, the Gr. name of this deity, is, as Bochart has observed, in vain sought in the Gr. language. Rudbeck derives this designation from Goth. *posse*, princeps durus, and *don* fremitus, qu. "The lord of the "raging sea.†" If, however, Herodotus had sufficient ground for asserting, that "in the first "ages none used the name of Poseidon save the "Libyans, who," he adds, "still honour this "deity"‡; it can scarcely be viewed as of Scythian

\* *Δαμναμηνεύς* δε, ὁ ἥλιος, ὁ θαλάσσιος. Clem. Alexandr. Stromat. lib. v. p. 414.

† Atlantic. I. p. 724.

‡ Hist. lib. ii. c. 50.



original. Bochart gives this as a Phenician or Punic term, the same with *Pesitan*, signifying *latus, expansus*; which, he observes, is synonymous with the name of *Japhet*, supposed to be the Neptune of the heathen nations. For the name of this patriarch is understood as alluded to in the prediction of his father, “God shall *enlarge*,” or “*extend* Japhet” \*.

*Necken*, *Nick-ur*, or *Nick*, is generally viewed as the Neptune of Scythia †. But his attributes seem rather too limited for this ascription. Some, however, identify Neptune with Niord in the Edda, said to be the ruler of the winds, who checks the fury of the sea, of storms, and of fire ‡. The Gauls called this divinity *Naith*; whence a rock, in the lake of Geneva, which was consecrated to him, still bears the name of *Neiton*. Even according to the Gothic mythology, the place in which Niord dwells is called *Noatun*. From what source the Latins had the name of *Neptune*, it is impossible to say. But Cicero’s deduction *a nando*, and Varro’s *a nubendo*, or *a nuptu*, are quite unsatisfactory. Rudbeck gives his name in the form of *Nifstun-ur* or *Niptun-ur*, from Goth. *nepsa* coercere, and *tun*,

\* Gen. ix. 27. † V. Keysler. Antiq. Septent. p. 260—263.

‡ Mallet’s North. Antiq. II. p. 71. The learned Glossarist to the Edda views *Niord*, in Genitive *Niardar*, as the same with *Nereus* of the Greeks and Latins, the son of Oceanus and Tethys. He also observes that Isl. *Niorvn* is the ancient name of a nymph or goddess, which may perhaps be identified with Gr. *Nereis* and Lat. *Nerio*, *Nerene*.

a designation of the sea in the Edda, because it surrounds; qu. "he who restrains the sea\*". But Bochart traces the term to Heb. פַּתַּח, *pathah*, dilatavit, which in the conjugation niph'al assumes the form of נִפְתַּח, *niphthath*.

Perhaps it deserves to be subjoined, that, as the ancient poets ascribe the formation of the first horse to Neptune, it would seem, from the Scandinavian mythology, that this was merely a figure for the invention of ships. Servius remarks on the language of Virgil on this subject†, that some named this horse *scythius*. Rudbeck has observed that Goth. *skuta*, whence the term *scythius* may have originated, signifies a small ship, also a horse or mare||. In Suio-Goth., however, *skiut* signifies a horse, and *skuta* a boat. But Ihre traces both to Isl. *skioth*, Suio-Goth. *schoet*, celer, citus.

The celestial VENUS, as we learn from Herodotus, was by the Scythians named *Arippasa*, or according to another reading which is generally preferred, *Artimpasa*§. There is a remarkable similarity between this designation and that of Ἀρτιμυς, one of those by which Diana was known among the Greeks. This is explained by Plato as de-

\* Atlantic. I. p. 723.

† Phaleg, lib. i. c. 1.

‡ — Tuque, ô cui primæ frementem

Fudit equum magno tellus percussa tridenti,

Neptune. —

Georg. lib. i. v. 12.

§ Atlantic. I. p. 721.

§ Hist. lib. iv. c. 59.

noting modesty of manners becoming a virgin\*, and by Clemens Alexandrinus, qu. “cutting the air”, as respecting the motion of the moon†. It is well known that Diana and Venus, how different soever their attributes in one respect, were identified in others; and that Venus was worshipped as the Moon‡. Shall we suppose, then, that the Greeks had retained for their Diana the Scythian name of Venus?

Hesychius writes *Artimaeasa*||. The ancient Goths called Venus *Iordem-asa*, and *Ardem-asa*, i. e. terrae dea; sometimes, though rarely, *Ardem-basa*. The first part of the word is from *arda*, *jarda*, *iord*, the earth; conjoined with *asa*, and at times with *basa*, signifying a princess§.

Venus was commonly known to the Greeks under the name *Aphrodite*, which, according to Hesiod and Plato¶, intimated that she was born of the foam of the sea, Neptune being called her father. This etymon is undoubtedly more natural than most of those given by the Greeks, being congruous to the fable. As Venus is by the northern nations denominated *Fro*, *Freia*, *Frigga*, she is supposed to have taken her name from Goth.

\* Ἀρτιμίς; In Cratyl. Oper. I. p. 406.

† Αἰετόμαχος. Stromat. lib. v. p. 411.

‡ V. Banier's Mythol. b. i. c. 15.

|| Ἀρτιμέασαν, οὐρανίαν Ἀφροδίτην ὑπὸ Σκυθῶν.

§ Atlantic. II. p. 579.

¶ Ἀφροδίτη, διὰ τὴν τῷ ἀφροῦ γένεσιν. In Cratyl. Oper. I. p. 406.

*fro*, *froe*, semen. Serenius gives *fra* as a Swed. term for spuma. *Frogga* also signifies spumare. Rudbeck therefore views Ἀφροδίτη, and *Aphrodisium*, as formed from *fro*, and *this* dea. It may be remarked, that as, with the Greeks, Venus was the daughter of Neptune, *Freia* acknowledged Niord, the Neptune of the north, as her father\*. Festus explains the term *Frutinal*, Templum Veneris *Fruti*†. As Solinus testifies, that “Aeneas consecrated the image at Laurentum, which he had brought from Sicily, to his mother Venus,” in some copies it is added, “who is called *Frutis*‡.” St Augustine informs us that the Romans “worshipped the rural divinities, that they might have abundant crops, and among these especially *Fruti-seja*||.” This name is explained, Dea semen seminans §. Pliny says, that she received the name of *Seia* from sowing¶: and, indeed, the term must be viewed as having the same origin with Moeso-Goth. *sai-an*, Island. and Dan. *saae*, Belg. *saey-en*, &c. to sow. Rudbeck views *Frutinal*, the name of the temple, as formed from *Frutis* and Goth. *all*, *hall*, qu. Veneris regia do-

\* V. Mallet's North. Antiq. II. p. 76.

† Auct. Lat. Ling. p. 291.

‡ Solin. Polyhist. c. 8. ap. Hoffman, vo. *Frutis*. But in both the editions in my possession, that of Vienna 1520, and of Lyons, by Gryphius, 1560, Ἀφροδίτη occurs.

|| De Civitat. Dei, lib. iv. c. 24. § Ihre Glossar. vo. *Froe*.

¶ Seiamque a serendo. Nat. Hist. lib. xviii. c. 2.

mus\*. As Suidas designs Venus *Plaryga*, and Plutarch *Phrygia*†; it has been supposed that these terms are synonymous with *Freja* or *Frigga*. I need scarcely mention that *Friday*, which is denominated materially in the same manner in all the Goth. dialects, is the same day of the week that was dedicated to Venus by the Romans.

Macrobius has observed, that Varro agrees with Cingius, in the assertion made by the latter, in a book which he left *De Fastis*, that even the name *Venus* was not known to the Romans under their kings, either in Latin or in Greek‡. The conjectures of the Roman writers, as to the origin of this name, are rather ludicrous. Cicero says that she is called Venus *a veniendo* ||. Isidore gives another still more singular §. As some read the compound term *Suc-coth-benoth*, in 2 Kin. xvii. 30., “the tabernacles of Benoth,” it is said, that under this name the goddess of Love was worshipped by the Babylonians; and that the Phenicians erected a temple at Carthage, to *Sicca Venerea*, in imitation of this idolatrous worship. By changing *B* into *V*, and supposing *Th* to be pronounced as

\* Atlantic. I. p. 806. II. 571—573.

† Τὸ δὲ τῷ Ἀρριόβιου ἢ ἐκ τῆς αἰωνίου; πρὸς τὸν ἐπὶ τῇ Φρυγίᾳ οὐ  
ἔστι ἡ μέγας, καὶ γὰρ ἡ τῶν θεῶν. De Exsul. Oper. II. p. 607.

‡ Saturnal. lib. i. c. 12. || De Nat. Deor. lib. iii. c. 24.

§ V. Auct. Lat. Ling. col. 1029.

*S*, the word will bear the form of *Venos* \*. It has also been supposed that *Binos*, mentioned by Suidas, is the same deity †.

But the Gothic supplies us with a more simple etymon. In various dialects of this language, *waen* or *vaen* signifies pulcher, elegans. Ihre not only deduces the name of Venus from this root, but observes that Lat. *ven-ustus* is synonymous. Rudbeck asserts that the ancient Goths called the Earth *Fena-dis*, maris dea, and *Wena-dis*, amoris dea; viewing the latter as formed from *wen* amor, and *dis* dea. The Goths also acknowledged Venus by the name of *Astar-gyda*. This is the *Astaroth*, or *Astarte*, of the Phenicians and other eastern nations, by which names they designed Venus. We have the simple origin of the term in Gothic. For *astar* to this day signifies love, and *gyda* goddess ‡. But on this it is unnecessary to enlarge, as the synonymous terms have been elsewhere fully explained ||.

I have not observed that any writer, besides Rudbeck, gives the origin of *Cotytia*, the name by which the goddess of wantonness was known to the Greeks, and was also worshipped by the Thracians §. "*Kotys deia*," he says, "is with us

\* Sched. de Dis German. p. 122, 123. † Binos, Ὀρέας Διός.

‡ Atlantic. II. p. 407.

|| Etymol. Dict. vo. PAYSAD.

§ Potter's Antiq. Greece, I. p. 409. Horat. Epod. 17. v. 58. Juvenal. Sat. 2. v. 91.

"the goddess of love \*." He derives the name from Goth. *kota* lascivire, which strictly expresses her debased character †.

MARS corresponds to *Odin*, or *Woden*, of the northern nations; to whom the fourth day of the week was consecrated. For the Romans interchanged the days appropriated by the Scythians to Mercury and Mars. The Greeks called him *Ἀρης*, as Plato believed, because of his masculine strength ‡. *Odin* was denominated *Arimadr*, and soldiers *arimen*: and as the same word in Gr., which is the name of Mars, also signifies ferrum, Goth. *aur*, whence the words above mentioned are formed, denotes a weapon, telum, sagitta ||.

The ancients believed that Mars had his origin in Thrace, and that he resided there §. Hence he was called "the god of the Thracians," and said to "preside over Getic fields ¶." But we

\* Atlantic. II. p. 575.

† A variety of cognate terms may be found in Etymol. Dict. Scott. Lang., vo. CAIGE, and CATE.

‡ Κατὰ τὸ ἄρην τι καὶ κατὰ τὸ ἀνδρεῖον Ἀρης. In Cratyl. Oper. I. p. 409.

|| V. Gloss. Eddae, vo. *Heria-favdor*.

§ Quis in Thraciae finibus procreatum [Martem], non Sophocles Atticus, cunctis consentientibus theatris? Arnob. cont. Gent. l. iv.

——— Ὁ μὲν Ὀρέωνος δὲ βέβαιον. Homer. Odyss. l.

Martis domicilium et sedem in Thracia locat.

Statii Thebaid. lib. vii.

¶ Gradivumque patrem, Geticis qui praesidet arvis. Virgil.

have already seen, that the Thracians were Getae or Scythians. It may be viewed as a proof of their high veneration for him, that, as Herodotus informs us, to him only they "thought it proper to erect images, and altars, and temples \*." This deity particularly suited the warlike disposition of his worshippers. It would rather seem, that the Scythic name of Mars did not materially differ from that given him in Gr.; as the ancient historian, while he specifies the Scythic designations of almost all the other deities whom he had mentioned, repeats that of Mars in the same form in which it had been already written.

It may be added, that the Glossarist to the Edda has remarked the apparent affinity between the Gr. name of Mars, and Goth. *herr*, war, also an army. As *ἄρης* signifies both *Mars* and *prælium*, it is singular that the same word, in the Goth. languages, seems originally to have had this double meaning. For Goth. *herre*, Germ. *herr*, dominus, can scarcely be viewed as radically different from *haerr*, *herr*, Germ. *her*, exercitus. Hence Odin, the Mars of Scandinavia, is denominated *Herian*, also *Heria-faudr* and *Herfauthr*, i. e. "the father of war."

\* Hist. lib. iv. c. 59.



§ 19. *Of Mercury, and Bacchus.*

The Gr. name of MERCURY, Ἑρμῆς, has been deduced from εἰρὸ dico, and also from ἱερμνέω, interpreter. But it is evident, that the verb has been formed from the noun; this deity being viewed as the great interpreter. Wachter derives the name from Germ. *herm* aries, because a ram still appears, as the companion of Mercury, on gems, lamps, coins, and statues. He endeavours to confirm this etymon, by observing, that as the invention of the arts is ascribed to him, it is said that he taught the mode of spinning and weaving wool for making garments.

The *Hermes* of the Greeks has been universally acknowledged to be the *Thoth* or *Theuth* of the Egyptians. That he is the same, is affirmed by Sanchoniatho \*. The Gothic nations called Mercury *Teutates*. The identity of this name with *Theuth*, or *Taaut-us*, as it is written by Philo Byblius, can scarcely be doubted. Tacitus declares, that he was the chief object of worship among the Germans †. He received the name of *Teutates* in Spain ‡; and it has been sup-

\* Cumberl. Sanchon. p. 28. † De Mor. Germ.

‡ Scipio in tumultum, quem Mercurium Teutatem appellant, advertit, &c. Liv. Hist. lib. xxvi.

posed, that both the Gauls and Iberians borrowed his worship from the Egyptians\*. It may be questioned, however, if the Scythians did not precede the Egyptians in this idolatry. Annianus of Viterbium asserts, that the Germans called Mercury *Teutates*†. It has been also said, that *Thaut* or *Thiet*, in their ancient language, is the general name for the deity. Hence *Theod*, or *Thiet*, occurs so frequently as a component part of the names of the Goths and Germans.

Notwithstanding the similarity, or even identity, of denomination, it seems improbable, on different accounts, that the Scythians adopted the worship of Mercury from the Phenicians, or Egyptians. The Thracians, one branch of them, were peculiarly attached to this idol. "Their princes," says Herodotus, "besides the popular deities, and in preference to them, worship Mercury. They swear by him alone, and call themselves his descendants‡." While the same writer acknowledges, that the Greeks borrowed some of their religious rites from the Egyptians, he particularly excepts the shocking obscenity of the *Phallus*, that distinguished the statues of Mercury; which "they learned not from the Egyptians, but from the Pelasgi.—For this," he adds, "the Pelasgians have a sacred tradition

\* Bochart. Phaleg, lib. i. c. 35, p. 690.

† Ad Beros. V. Sched. de Dis Germ. p. 108.

‡ Hist. lib. v. c. 7.

“ which is explained in the Samothracian mysteries \*.” Rudbeck affirms, that this indecent symbol appears on some of the *Runstafs* or calendars of the Scandinavians; and is at pains to prove that the language of the Scythians has the honour of giving birth to the term *Phallus*, the origin of which was unknown to the Greeks and Latins †. This may have been transferred to Mercury, but appears originally to have belonged to Apollo; and is supposed to have been employed as the emblem of that fecundity which the sun communicates to the earth. In the northern calendars, the *phallus* marks the winter solstice, when the sun is about to revisit our hemisphere. Macrobius gives a similar account of the meaning of this ceremony, which, he says, “ is for the most part performed in spring, when the whole world receives a sort of regeneration from the gods ‡.” It affords a strong presumption in favour of the prior claim of Apollo, that *Baal-phégor*, emphatically designed in the holy scriptures, “ that shame ||,” is generally understood to have had the same character §; and Baal undoubtedly denoted the sun.

Verstegan informs us, that the Saxons “ had the idoll *Ermensewl* in great reputation, his name of *Ermensewl*, or *Ermesewl*, being as

\* Ibid. lib. ii. c. 51.

† Atlant. II. p. 293, 294.

‡ Saturnal. lib. i. c. 7.

|| Hos. ix. 10.

§ V. Banier's Mythol. B. vii. c. 6.

“ much to say, as the pillar or stay of the poore.  
 “ —This idoll,” he adds, “ the Francks and the  
 “ other Germans, aswel as the Saxons, did also  
 “ serue and adore. And whereas Tacitus saith \*,  
 “ that of all the gods, the Germanes especially  
 “ honored Mercurie, and vpon certaine dayes  
 “ offered men vnto him in sacrifice, this idoll  
 “ *Ermensewl* is of diuers taken to be the same  
 “ that the Romans interpreted for Mercurie,  
 “ though some others haue interpreted him for  
 “ Mars†.” Could we rest on the testimony of  
 Verstegan, the name might seem allied to that  
 of *Hermes*. But, under this designation, they  
 perhaps commemorated their illustrious and be-  
 loved general *Herman*, or Arminius‡. The pecu-  
 liar devotion of the ancient Germans to Mercury,  
 is a strong collateral proof of their consanguinity

\* De Mor. Germ. c. 9.

† Restitution, p. 79.

‡ Since this article was sent to press, I have observed that Schedius mentions the same idol under the name of *Irmensaul*. Some, he says, render it “ the pillar of Hermes,” or Mercury. Crantz, in his Saxon. lib. ii. c. 9, asserts that this idol is worshipped by the Saxons in Westphalia; and Ditmar relates that at Mersburg, on the river Sala, there is an image with this inscription; *Dux ego gentis Saxonum victoriam certam polliceor me venerantibus*; Lib. ii. p. 15. I find that the conjecture, thrown out in the text, is confirmed by the judgment of Schedius; “ This pillar,” he says, “ anciently called *Hermansaul*, was erected in honour of Harminius, the general of the Cherusci, not less intrepid in war than sage in council, “ who defeated the Romans with great slaughter.” De Dis Germ. p. 476, 477.

to the Thracians, who had, as we have seen, a similar partiality.

There is reason to think, that the worship of *Theuth* was not originally Egyptian. Cyril of Alexandria says, that Mercury “went down into Egypt to penetrate further into their mysterious arts and sciences; and that at his return he assumed the name of *Teutat* \*.” Now, Mercury is acknowledged to have had a Scythian origin. He was the son of *Maia* the daughter of *Atlas* †. Her name was more anciently pronounced *Maera*, as appears from Pausanias. Describing Tegea, in Arcadia, he says, “Here are the sepulchres of Tegeates the son of *Lycaon*, and of his wife *Maera*, who, it is said, was the daughter of *Atlas* †.” As Goth. *meij* denotes a virgin, which is in the accusative *meja*, *Gudmund Andreea*, and *Verelius*, give *maer* also as signifying virgo. In the plural, *meijar* is the form of the word. Now, the Scalds make Mer-

\* In Julian. V. Anc. Univ. Hist. vi. p. 52.

† Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον Ἑρμῆν,  
Κίχυν' ἀθανάτων, ἱερὸν λίχος εἰσναβῶσα. Hesiod.  
Vobis Mercurius pater est, quem candida Maja  
Cyllenes gelido conceptum vertice fudit.  
At Majam (auditis si quicquam credimus) Atlas,  
Idem Atlas generat, coeli qui sidera tollit.

Virg. Æn. viii. v. 138.

Cyllene, referred to by Virgil, was a mountain in Arcadia.

‡ — Μαιρᾶς γυναικὶς τῷ Τηγάτι. Θηγατίρα δὲ Ἀτλαντὶς φασὶν εἶναι τὴν Μαιράν. Arcadic. c. 48. p. 698.

cury the son of the nine Muses, or *Meijar* \*. He is sometimes called Heimdal, as in the Edda †, at other times *Hermodur*, or *Hermod*. As the latter in the genitive is *Hermeds*, Rudbeck supposes that it was softened by the Greeks into *Hermes* ‡. It has been explained, Miles bello strenuus. But the origin seems to be rather Suio-Goth. *herm-a* exponere, interpretari, explicare; which is strictly consonant to the meaning generally given to the Gr. name of this god. It deserves observation, that according to one mode of deduction, the name *Theut* would admit of the same meaning. For the old Frisic verb *bi-thiot-an* also signifies interpretari, explicare ||. As the name, thus explained, corresponds to the general idea of the civilized nations as to the office of Mercury, it is not incongruous to that of the Scandinavians in regard to their *Hermod*. For he is “the sentinel or watchman of the gods §.”

His Lat. name has, by Paulus Diaconus, been very reasonably deduced from *merx*, *mercis* ¶.

\* Atlantic. I. 734. † V. Mallet's North. Antiq. II. 82.

‡ Atlantic. II. p. 241.

|| The name *Teutat* has been said to be “of Celtic extraction, *Teut Tat*, signifying the father of the people.” Anc. Univ. Hist. vi. 33, N. But Goth. *thiod att* would have precisely the same meaning. I prefer, however, *thiot att*, qu. the father of interpretation.

§ Edda, Mallet, ut sup.

¶ *Mercurius a mercibus est dictus. Hunc enim negotiorum omnium existimabant esse deum. Auct. Lat. Ling. p. 315.*

Some have derived it from Celt. *merc* merchandise, and *ur* a man, "as if he had been called "by way of excellence the man, master, or founder of merchandising\*." Rudbeck thinks, that the different attributes of Mercury, as the father of letters, the messenger, the god of money, the inventor of geometry, of astronomy, of numbers, of weights and measures, and of merchandise, may be all traced to Goth. *merk-ia*, which has various senses. It signifies primarily to cut on wood; hence to enumerate, to strike metals, to measure, to affix limits, to distinguish the heavenly signs. One of its derivatives denotes a *mark-stick* as the means of computation. The northern nations divide by *marks* or pounds; and as many things are exposed to sale by measure, a fair is called *marknad*. The name of *Merkis-madur* is given to a standard bearer†. As Sanchoniatho says that *Thoth* or Mercury was ὁ γραμματικὸς, the scribe of Saturn, Stiernhelm derives his name, in this application, from *merker*, qu. one who notes down what is dictated by another‡.

Mercury was called Ἐρύδιος and Εὐόδιος by the Greeks, and *Vialis* by the Latins, as taking charge of travellers. This exactly corresponds to the account given by Caesar of the Celtic Mercury; while it ought to be remembered that

\* Anc. Univ. Hist. vi. p. 33, N.

† V. Atlantic. I. p. 738.

‡ In Gloss. Ulphil.

the Gauls and Germans were often confounded by ancient writers. Having said of the Gauls, as Tacitus has done of the Germans, that "they chiefly worship the god Mercury," he adds; "To him belong the greatest number of images. They represent him as the inventor of all arts; as presiding over the ways, and as the guardian of travellers; to him especially, they ascribe the care of trade and merchandise \*."

The Lat. name BACCHUS has been deduced from the Gr. one βακχος, supposed to have been given him from βαχω clamo, because of the great noise made in the revelry of his worship. Others, for the same reason, derive it from βοαι, id. Rudbeck assigns to it a Goth. origin. Herodotus is evidently uncertain how to account for the introduction of the rites of Bacchus into Greece. Now he says that they were imported from Egypt; then he prefers the supposition, that Melampus, who first introduced them, had been instructed by Cadmus and his Tyrian companions, when they came from Phenicia to Boeotia †. As it is generally admitted by ancient writers, that Bacchus proceeded from the north, and conquered India and Egypt, the ingenious Rudbeck claims him as of Scythian origin. There is, he says, an universal tradition, that there was an ancient Scythian or Thracian, called *Bagge*, who,

\* De Bell. Gall. vi. c. 17.

† Hist. lib. ii. c. 49.



proceeding from the north, subdued the eastern world. I shall not pretend to settle this point; but Bacchus seems to be fair game, as no nation can authenticate its claim to him. He derives the name from *bagge*, *bock*, a goat, a ram, metaphorically applied to a leader or general, and formed from *bock-a* impetere, to butt\*. According to the rule given by Wachter, which has been formerly mentioned, this claim of the Scythians to Bacchus ought to be well founded. For the name and emblem correspond. In the Dionysia of the Greeks a goat always appeared. He was sometimes represented as covered with the skin of a kid†. As allied to this, we may view the fable of his being changed by Jupiter into a buck‡, as well as of his being often delineated with horns. By some writers, however, this has been interpreted as symbolical of his extensive conquests, the horn being an emblem of victory||. Ovid makes him set out on his expedition from Hebrus, a river in Thrace §. Ac-

\* Atlantic. II. 146. † Diodor. Sic. lib. i. c. 10.

‡ V. Apollodor. Biblioth. lib. iii. c. 4.

|| Accedant capiti cornua; Bacchus eris. Ovid. Sapph. v. 24.

§ Ibat arenoso Satyris comitatus ab Hebro.

Fast. lib. iii. v. 737.

He gives the following account of his travels and conquests.

Sithonas et Scythicos longum enumerare triumphos;

Et domitas gentes, thurifer Inde, tuas. Fast. lib. iii. v. 719.

The *Sithones* were undoubtedly Scythians. Some, however, instead of *Sithonas* read *Bistonas*. If this be the true reading, the people referred to were Thracians. V. Cnipping. in loc. Cellar. Geogr. I. p. 1085.

according to Euripides, he passed through Lydia, Phrygia, Persia, &c. in his way\*.

The *phallus* being assigned to him, as well as to Mercury, might seem to indicate a common origin†. But, as the learned Heyne has observed‡, there is so much perplexity and inconsistency in the accounts given of Bacchus, that we can infer nothing certain from them. As different nations often claimed the same object of idolatrous worship under very different characters, it appears that there were more than one who received the name of Bacchus. It is one part of the fable, that Bacchus, while yet a child, was assaulted by the Titans, who are claimed as Scythians||. It is generally admitted that he was in Thrace, and that Lycurgus, the son of Dryas the Thracian prince§, conspired against him. Having overcome his adversary, Bacchus, it is said, delivered the Thracian kingdom to Tharopus, and taught

\* Λιπὸν δὲ Λυδοῖν τὰς πολυχρόνους γῆρας,  
Φρυγῶν τε, Περσῶν δ' ἡλιοβλήτους πλάκας, &c.

Bacch. ap. Strab. lib. xv. p. 687.

† Herodot. lib. ii. c. 48, 49.

‡ Observ. in Apollod. Biblioth. p. 230.

|| Clem. Alexandr. Stromat. lib. i. p. 9.

§ I need scarcely observe, that this was quite a different person from the celebrated sovereign and lawgiver of Sparta. But, as we have formerly seen that the Spartans were reckoned to belong to "the Pelasgic nation," it affords a strong collateral presumption of the Thracian origin of the Spartans, that Lycurgus seems evidently to have been a Thracian name.

him the rites which afterwards bore his name. These, with the kingdom, Tharopus transmitted to his son Oeagrus. Orpheus, the son of the latter, being instructed by him in the same orgies, greatly changed them; whence they received the name of Orphic\*. It has been said, that the various accounts given of Bacchus by the Phenicians, Egyptians, and Thracians, and gathered from the poems ascribed to Orpheus, were woven into one fable†. We are assured by Pausanias, that there was a famous oracle of Bacchus in Thrace, to which the inhabitants of Macedonia resorted‡. As Diana was worshipped by the Lydians under the name of *Anaitis*; wherever she had a temple, it was ordained that the *Sacaea*, or feast of Bacchus, should be celebrated by men and women, in a state of ebriety, wearing a Scythian garb||. The Lydians, it has been seen, were of Scythian lineage.

Rudbeck apprehends that the northern feast of *Yule* had a reference to the history of Bacchus. As it appears that he is the same with the Egyptian *Osiris*, or the Sun, this feast having been obviously instituted to celebrate the return of this beneficent luminary, the idea is far from being improbable; especially as the sports retained at

\* Diod. Sic. lib. iv. c. 64. Schol. in Hom. Il. ζ. v. 130.

† Heyne, ubi sup.

‡ Bæotic. c. 30. p. 769.

|| Strab. Geogr. lib. xi. p. 532. Pausan. lib. iii. c. 16. p. 249. Hoffman, vo. *Anaitis*.

this season are, in Scandinavia, still called *Iulebockens*, and one species of them *Blindebockens*, i. e. Blind man's buff, literally *Blind Buck* or *Goat*. Some, indeed, have derived the name of this feast from Gr. ἴυλας, as if this denoted a hymn sung in honour of Bacchus. But the term seems to have been appropriated to Ceres; and to have been borrowed from the first-fruits of grain offered to this goddess. For it primarily signifies, a "handful of ears of corn." Hence those who carried the sacred things to Delos were called Ὀυλοφοροί; as we learn from Servius on Virg. xi. v. 858. Hence Ceres herself had the name Ἰυλά\*. Whether there is any connexion between this and the northern name of the feast at the winter solstice, I shall not pretend to say †.

The last part of the word *Iulebockens* deserves a little attention. Bacchus is frequently represented as carried by a goat, and as accompanied by goats and by Satyrs, all characterised by having the faces and feet of this salacious animal ‡; and there can be no doubt that the Bacchanalia were celebrated with mummeries ||. As the worshippers imitated the poetical fictions concerning Bacchus, they put on fawn-skins; and personated Silenus, Pan, and the Satyrs, "exposing themselves in comical dresses and antick motions." Men, dressed like women, acted as if under the

\* Spanh. Observ. in Callim. p. 649. † See above, p. 73, 74.

‡ Wachter, vo. *Bock*. || V. Gysar, Etym. Dict. Scott. Lang.

power of intoxication \*. Now, as the term *bock*, which is conjoined with *Iule*, signifies a goat, also a buck; Rudbeck has made greater stretches of imagination, than in supposing that the sport thus designed might originally have had some relation to the orgies of Bacchus †.

§ 20. *Of Pluto, Hercules, the Muses, Deucalion, and Inachus.*

The name of PLUTO has been derived from Gr. πλούτος, riches, as he is supposed to possess all earthly things ‡; also from Heb. פלט, *palat*, evasit, in hithpahel, eripuit ||. Perhaps the Scandinavian etymon of the name is as plausible as either. This is from Goth. *blot*, sacrificium cruentum, *blot-a* sacrificare, immolare diis profanis; hodie pro diris, et execrationibus, Gudm. Andreae; diris devovere, Ihre. Hence *Blot-gode*, Pluto Deus; Verelius; *Bluter*, Rudbeck.

As Pluto is denominated by Homer, and other Gr. writers, Ἄϊδης, in the accusative Ἄϊδην; this designation has been viewed as the same with *Aides*, *Aiden*, and *Audin*, of the Goths. They distin-

\* V. Potter's Antiq. II. p. 382, 383.

† Atlantic. II. p. 146. 367—370.

‡ Cic. Nat. Deor. lib. ii. c. 26. Spanh. in Callim.

|| V. Hoffman. in vo.

guish the latter, as applied only to the god of the infernal regions, from *Atin* father, and from *Odin*\*.

By the Latins he was called *Dis*. This was the name of an ancient western prince, who was one of the Titans. Caesar informs us that the Gauls boasted their descent from him†. Rudbeck, however, claims him as a Scandinavian deity.

*Minos* and *Rhadamanthus*, because of their strictness in the dispensation of justice on earth, were represented as the deputies of Pluto in the lower regions. The last mentioned writer views *Minos* as a Scythian name; Goth. *minnur*, qui virilis est auctoritatis. He supposes his memory to be preserved in the designation, *Minners brun*, given to a fountain near Upsal in Sweden, which he renders *Minois fons*; and deduces the name *Rhadamanthus* from Goth. *radaman*, *rademan*, consiliarius, senator‡. He refers to the testimony of Plato formerly quoted, in which he intimates that it was from the brazen tablets brought by the Hyperboreans to the Greeks, that they had their information with respect to these infernal judges§.

“The Germans relate,” says Tacitus, “that **HERCULES** was among them; and, when going into battle, they celebrate him as the first of heroes.” He also informs us, that the pillars

\* Atlantic. I. p. 727. II. p. 585.

† De Bell. Gall. lib. vi. c. 18. V. Anc. Univ. Hist. vi. p. 40. 49.

‡ Atlantic. I. p. 544,—546.      § Ibid. I. p. 560, 561.

of Hercules were sought by Drusus in the north\*. There was an ancient city in Julia called *Erkelens*, by Latin writers *Herculanum*, or the castle of Hercules†. Aventinus observes, that the last of the kings of Germany, mentioned by Berosus, is Alemannus, surnamed *Hercules*, the founder of the Boii‡. His military device was a lion, whence, it is said, he received his surname. For Schedius affirms that *argle* and *aerle* signify, *ferus leo*. For this assertion however I can discern no authority.

The Gr. name Ἡρακλῆς has been supposed to be compounded of ἥρας and κλῆος, qu. heroum gloria; and even deduced from Ἡρας κλῆος, because he derived glory from the hatred of Juno, which somewhat resembles the etymon of *lucus*, a grove, a non lucendo. The deductions from Germ. or Goth. have much more verisimilitude. Wachter views the name *Hercules* as formed from Germ. *her*, *terribilis*, and *keule*, *kule*, *clava*; claiming support from the rule of interpretation formerly mentioned, that the name is explained by the symbol. Therefore, he says, he cannot part with this *club*. Rudbeck derives the term from Goth. *her* exercitus, and *kulle* caput. Verelius gives a similar sense to *herkolle*; Dux, scil. caput exercitus: and it may well be supposed, that the fables concerning Hercules originated from the history of

\* De Mor. Germ. c. 3. 34.

† Wachter, vo. *Herkul*.

‡ Ann. Boj. lib. 1. Sched. de Dñs Germ. p. 473.

some intrepid and victorious chieftain. *Herklaede* is commonly used by Scandinavian writers to denote military accoutrements; and *herakled*, in the Edda, signifies militariter armatus, belli dux. The good Rudbeck found no difficulty in determining the spot where stood the famous pillars of Hercules. They are still marked, he assures us, by a rock which juts out into the sea in Holmia, bearing the name of *Herkoll*\*.

The connexion of Hercules with the Scythian history was admitted by the Greeks. Those, who inhabited Pontus, as we learn from Herodotus, related that he came to the country afterwards possessed by the Scythians; and that, from his intercourse with a monstrous woman of the district called Hylaea, were born Gelonus, Agathyrus, and Scytha the father of the Scythian monarchs †. This is plainly to say, that he was the ancestor of several Scythian nations. For the Geloni were of this description; and most probably the Agathyrsi, by some reckoned the same people who were afterwards denominated Picts ‡. We are also assured by Herodotus, that the Scythians gave divine honours to Hercules in the same degree as to Apollo, to the Celestial Venus, and to Mars ||. He does not mention him by any other name than that used by the Greeks.

\* Atlantic. I. p. 232.

† Hist. lib. iv. c. 8,—10.

‡ V. Hoffman. in vo.

|| Hist. lib. iv. c. 59.



The fable concerning the Muses is to be viewed as having originated either in Macedonia or in Thrace. At first there were only three, who were called "the heavenly Muses." Other six were added afterwards, who were designed "the daughters of Jupiter\*." Strabo acknowledges them to have been of Thracian, and of course of Scythian, origin; observing that Pieria, Olympus, Pimpla, and Libethrum, were all in Thrace, although afterwards within the Macedonian territories†. He also affirms, that the Thracians, the inhabitants of Boeotia, consecrated Helicon to the Muses‡. "For," as he elsewhere says, "it is reported, that at a certain period the Thracians, and Pelasgi, and other barbarous nations, took possession of Boeotia, doing violence to the former inhabitants||."

Rudbeck is disposed to identify the three original muses with the three virgins said, by Scal-

\* Pausan. Descr. Graec. lib. ix. p. 765.

† Geogr. lib. x. p. 471.

‡ Ibid. also lib. ix. p. 410.

|| *Εἴρεται δὲ, ὅτι τὴν Βοιωτίαν ταύτην ἐπέκνησαν ποτὶ Θράκας, βιασάμενοι τοὺς Βοιωτοὺς, καὶ Πίλαργοι, καὶ ἄλλοι βάρβαροι.* Geogr. p. 410. This is an important passage, as affording a strong confirmation of what I have endeavoured to prove in the preceding part of this dissertation. Here Strabo so closely conjoins the Pelasgi with the Thracians, as clearly to shew, if not a full conviction that they were originally from the same stock, yet a persuasion, common to him with his predecessors, that, in an early age, they had been near neighbours, and had been intimately associated in the invasions made in Greece.

dic writers, to have emerged from the sea which lies under the pole \*. But these are rather to be viewed as the Fates. The fable of the Muses seems to be interwoven, in the Edda, with the history of Heimdal or Mercury ; as he is “ the son of nine virgins, who are sisters †.” Our worthy northern etymologist has no hesitation in claiming both Pieria and Helicon as good Goth. words ; deriving *Pieria* from *berg* a mountain, and the latter from *helig* sanctus, and *kone* foemina, as signifying holy or consecrated women. He mentions *Helgekonsoo*, “ the island of the sacred Muses,” and *Heligkons faell*, Heliconis mons, as places perfectly well known to the Scandinavians of his own age ‡.

The accounts, given by Greek writers, of the flood under DEUCALION, have caused a considerable degree of perplexity to those of latter times. They have been at a loss to determine, whether this should be viewed as the same with the universal deluge, or as merely a topical inundation. On the whole it seems most probable, that there had been a partial flood in Thessaly, in an early era ; especially as we have similar accounts as to another, which is said to have desolated Boeotia under Ogyges. But while this is admitted, we

\* Atlantic. II. p. 86.

† V. Mallet, II. p. 82.

‡ Atlantic. I. p. 481.

have every reason to believe, that the history of these inundations was, in the lapse of ages, confounded with the traditions still extant concerning the universal deluge. These traditions pervaded the most of the nations; and it is evident, from the language of Lucian, that they were preserved in astonishing distinctness by the Greeks themselves. He says that, according to the traditions, as great showers fell, the earth poured forth a vast quantity of water; that the first race of men, except Deucalion, with his sons and their wives, totally perished because of their wickedness; that they were preserved in a great ark or chest, into which, after Deucalion, entered swine, horses, serpents, and all other creatures which live on the earth, by pairs; that they did him no hurt, the gods creating a great friendship among them, &c. \* Plutarch takes notice of a singular trait of the original history. “ Mythologists relate, that a dove, sent forth from the ark, brought to Deucalion certain intelligence of the continuance of the storm by its re-entrance, and of its cessation by flight †.” It has been observed by the learned Bryant as a remarkable circumstance, that as the ship or boat, carried about in the celebration of the ancient mysteries,

\* De Syria Dea, p. 1060.

† Μὴν οὖν μυθολόγοι τῷ Δευκαλίονι φασὶ περιτρεῖν ἐκ τῆς λάρνακος ἀφικμένην, δόλωμα γινώσκειν, χυμῶνος μὲν, εἶσα πάλιν ἐνδυαμένην. De Solertia Animalium, Oper. II. p. 968.

in commemoration of the deluge, was called *Baris*; this, according to Nicolas Damascenus, was the very name of the mountain on which the ark of Noah rested \*. The boat, in which Charon transported the souls of the deceased over Styx, had the same designation †.

He, whose history is thus confounded with that of Noah, is designed by Lucian "Deucalion the Scythian." He is said to have been the son of Prometheus, the son of Japetus. Hence it is evident that the posterity of Japhet, in "the isles of the Gentiles," ascribed to his grandson the wonderful deliverance of which he had himself participated, the knowledge of which had been imparted to their ancestors by him or by his sons. Plutarch indeed affirms, that his countrymen had their religious instructions from this Scythian, in connexion with another of the same race. "The ancient Ion consecrated to the gods the Athenians, and Deucalion almost all the Greeks, by vows, and oaths, and prophecies, and omens; giving them an interest in divine things both by hope and by fear ‡."

It being acknowledged that Deucalion was a Scythian, need we wonder that Rudbeck should

\* V. Beloe's Herodot. II. p. 328.

† Diodor. Sicul. lib. i. c. 96. p. 108.

‡ Ιων ὁ παλαιὸς Ἀθηναῖος, καὶ Δευκαλίον Ἕλληνας ὅρου τοὶ πάντα καθύπερθε, ἐνχαῖς δὲ ἑρκοῖς, δι' μαντιύμασι καὶ φήμαις, ὑποκαθὺς πρὸς τὰ θύα δι' ἱλπίδων ἅμα καὶ φόβου καταστήσαντες. Adv. Colot. II. p. 1125.

trace his name to the language of Scandinavia? He views it as in its simple form *Daeffkalle*, from Goth. *daeff*, or *daew*, humidus, aqueus, and *kalle* vir, qu. "he who was saved by water." The name of *Pyrrha*, the wife of Deucalion, he derives from *burra*, *byra*, mater, as denoting the mother of the new world\*.

The kingdom of Argos is said to have been founded by INACHUS, A. M. 2148, who has been viewed by some writers as contemporary with Abraham†, although others fix his reign about the time of the Exodus. The highest antiquity was ascribed to him. For "the barbarous Pelasgi," as the learned Dr Gillies has remarked, "venerated Inachus as their founder‡." He is said to have been the son of Oceanus and Tethys. His daughter *Io*, according to Herodotus, was ravished by some Phenicians||. We have seen that, in fabulous history, the flood of Deucalion, a later personage, is confounded with the universal deluge. It might, with fully as much reason, be supposed that the name of *Noah* had been disguised under that of *Inach-us*; especially as, according to the mythological accounts, he is represented as a river, and his territory is said to have been swept away by Neptune§.

\* Atlantic. II. p. 385.

† Anc. Univ. Hist. VI. p. 152.

‡ Hist. Greece, I. p. 4.

|| Hist. lib. i. c. 1.

§ Pausan. lib. ii. c. 15. p. 144, 145.

Consonant to this mythological account, is that given by the poets of his daughter *Io*. Jupiter, it is said, being enamoured of her, transformed her into a cow, that he might conceal his infidelity from Juno\*. Some writers make her the daughter of Inachus, a river in the Cimmerian Bosphorus. Dionysius Periegeta transfers it to the Bosphorus of Thrace†. It may be observed, however, that in either case it was in the territories of the Scythians. Hence it seems probable, that the fable originated with them.

The Gothic Scalds acknowledge *Jonakoer* as the father of *Io* or *Ius*. This name, Rudbeck asserts, would be pronounced by the Greeks and Latins *Ionachus* or *Inachus*. It is compounded, he says, of *Ion* or *Iona* terra, and *koer*, also *ko*, vacca; it being pretended that his daughter was converted into a cow‡.

ZAMOLXIS, who was born among the Getae, and after his death worshipped by the Thracians, is said to have been the disciple and servant of Pythagoras. Laertius, in his Preface to the Lives of the Philosophers, pretends that Zamolxis learned philosophy from him; wishing it to appear that the Thracians were indebted for their knowledge to the Greeks. Some have supposed, that there were two persons of the name of Zamolxis.

\* V. Hoffman, vo. *Io*.

+ V. Cellar. Geogr. I. p. 409.

‡ Atlentic. II. p. 478.

But Herodotus, having said that, according to the account which he had received from the Greeks, this Scythian was the servant of the sage, subjoins, that he was persuaded that Zamolxis had lived many years before Pythagoras \*. It is also asserted by Hermippus, that Pythagoras himself borrowed many things from the Thracians†.

§ 21. *The Romans from the same stock with the Greeks.*

This Dissertation having far exceeded the limits designed, it would be improper to enlarge it by any particular discussion as to the origin of the Romans. Nor does this seem necessary; it being generally admitted, that the Latin language is merely the Aeolic dialect of the Greek. This position, however, must be received with the following limitations; that in many instances it is considerably varied, and that it exhibits some terms in a more rude form than that in which they appear in Gr., as indicating immediate derivation from a cognate language far less refined. It has been clearly proved, not only that the extensive district of Italy called Magna Graecia, as well as Latium, was peopled by Arcadians; but that the country, lying to the north of the Appe-

\* Hist. lib. iv. c. 96.    † V Hoffman. Lex. vo. *Zamolxis*.

nines, and opposite to Illyricum, was inhabited by Scythians from that region\*. Dionysius of Halicarnassus enumerates four Greek colonies which came into Italy; those called Aborigines, under Oenotrus from Arcadia, the Pelasgic colony from Aemonia or Thessaly, a second Arcadian colony under Evander, and those whom Hercules carried with him from Peloponnesus, who settled upon the Capitoline Hill†. All these were of course Pelasgi. To these he adds the Trojan colony, celebrated by Roman writers more than all the rest. The very learned Bochart was disposed to deny that any such colony ever entered Italy; because he could discern no affinity between the language of the Romans and the slender remains of that which was spoken in Phrygia‡. If it be admitted that the Trojans did colonize any part of Italy, they must necessarily be viewed as originally Scythians.

The Etrurians, it is said, were a Lydian colony||. The same historian, who asserts this, when speaking of the temple of the Carian Jove at Mylassa, informs us that the Lydians and Mysians were admitted to the privileges of this sacred place, as having had a common origin. For, according to their account, Lydus, Mysus, and Cares, were brothers§. The superiority of the

\* V. Pinkerton's Dissert. p. 79,—82.

† Antiq. Rom. lib. i. p. 25.—27. ‡ Epist. de Aenea, p. 19; 20.

|| Herod. lib. i. c. 7.

§ Ibid. c. 171.



Etrurians in the fine arts is accounted for from the intercourse which the Lydians had, before their migration to Italy, with the Assyrians of Cappadocia. It has been asserted that the Etruscan letters are evidently, from their form, of Phenician origin. But undoubtedly they far more nearly resemble the ancient Greek. The Pelasgi, according to Solinus, were the first who brought letters into Italy \*. It has been already proved, that they were not originally Phenicians. We have also seen, that all the evidence, which has been transmitted from an era so remote, goes to shew that they were Thracians or Scythians. As it is admitted that they colonized Etruria before Cadmus came into Greece, they must have been strangers to the Phenician alphabet.

The Romans themselves seem to have had an ancient, though vague, tradition concerning their Scythian origin. This they blended with another, which regarded the visit paid to their country by Hercules. Solinus, having mentioned Palantium, afterwards called the Palatine Mount in Rome, says; "By some it is supposed that it took its name from Palanto the daughter of Hyperboreus, whom Hercules seems to have deflowered in that place †." Similar is the testimony of

\* *Tyrrhenus a Tyrrheno rege Lydiae, — Agillam a Pelasgis qui primi in Latium literas intulerant.* Polyhist. p. 53, 54.

† — *A Palanto Hyperborei filia, quam Hercules ibi compressisse visus est, nomen monti adoptatum.* Ibid. c. i. p. 9.

**Festus**; “There dwelt Palanto, the daughter of “Hyperboreus, who bore *Latinus* by Hercules \*.”

There are still some vestiges of the Scythian origin of the Etrurians. Suetonius relates, in his life of Augustus, that “the letter *C* being “struck off by lightning from the inscription on “his statue, this response was given, that he had “only a hundred days to live, which was the “number pointed out by the deficient letter; “but that he should be afterwards reckoned “among the gods, because *Aesar*, which forms “the remaining part of the name of *Caesar*; is in “the Etruscan language the denomination of “God †.” Hence the learned Keysler infers, that the Etrurians were a branch from the common Scythian stock from which the Germans had sprung ‡. In the Goth. language *As*, *Acs*, *Aesus*, is the name of Odin, or by way of distinction that of God. In the plural it is *Asar*, and *Aesir*. Ihre thinks that the Etruscan term should have been rendered *Dii*||. That accurate philologist Hesychius affords sufficient ground for this remark §. He also mentions Δία as, in the Tuscan language, denoting the goddess Rhea ¶. This

\* Alii quod ibi Hyperborei filia Palanto habitaverit, quae ex Hercule Latinum peperit. Auct. Lat. Ling. col. 355.

† *Aesar*, id est, reliqua pars e Caesaris nomine Etrusca lingua Deus vocatur. Vit. Aug. c. 97.

‡ Antiq. Septentr. p. 140. Sched. de Dis German. p. 108.

|| Gloss. Suio-Goth. vo. *As*. § Αἰετοί, θεοὶ ὑπὲρ Τυρρηνῶν.

¶ Δία, Ἦρα ὑπὲρ Τυρρηνῶν.

name is, by the Scalds, given to Diana, who is identified with Rhea. The Etrurians had twelve *Lucumones*, also called kings, among whom one presided \*. These have been viewed as the same with the *Lagmen* of the Gothic nations.†.

Servius has preserved a fragment of M. Portius Cato, concerning the language and ancient colonies of the Etruscans, in which he says that the arrival of the Etruscans, who held Pisa, had not been discovered by him, but that, after comprehending their language, he had found that Pisa had been built by Tracho, a descendant of Tyrrhenus; as certain Teutones, *who spoke Greek*, had possessed the same country before them ‡.

\* Serv. in Virg. Aen. lib. viii.

† The term is thus explained by Ihre; *Lagman*, *Judex provincialis, summae apud veteres dignationis, quippe qui non judex tantum erat in conventibus publicis, sed etiam coram Rege tribunitiam potestatem exercuit.*—Oportet, titulum hunc valde esse antiquum, si *Lucumones* illi, quos apud Tuscos XII. fuisse, tradit Servius,——cum hisce nostris *Lagmannis* aliquid affinitatis habuisse, ut volunt multi, censendi sunt.

‡ Cato originum——qui *Pisas* tenuerint adventum *Etruscorum* negat sibi compertum, sed inveniri *Trachonem Tyrrhenoriundum*, postquam eorundem sermonem ceperat, *Pisas* condidisse, cum ante regionem eandem *Teutones* quidam *Graece loquentes* possederint. Serv. in Aen. lib. x.

# HERMES SCYTHICUS:

&c. &c.

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## INTRODUCTION.

**M**ANY learned writers, in former ages, have deduced Gothic words from the Greek, or from the Latin, language. This mode of derivation, however, has not only excited a smile at their expence, but has in part contributed to subject the science of etymology in general to ridicule. It has with good reason been deemed inconceivable, that the Gothic tribes should borrow from the Greeks, with whom, during the historical age at least, they had scarcely any intercourse. Nor were they better acquainted with the Latins, till they inundated and subdued the Roman empire. But it is evident, from the invaluable remains of Ulphilas's version of the Scriptures, that, before this era, the Gothic language had all its distinguishing characters: and it is equally certain, that, in a posterior age, most of the languages of the west of Europe received their modern forms from that of their conquerors.

This mode of derivation being justly scouted, a query naturally occurs to the mind: "As a remarkable affinity has been observed between the Gothic, and the Greek and Latin languages, may not the former idea be inverted; is there not a possibility that the languages of Greece and Italy may have originated from the ancient Scythian?"

**A**

That all these had at least a common fountain, will appear unquestionable to any one who will be at the trouble to institute a fair and dispassionate inquiry. The determination of this question should not rest, indeed, on the occasional occurrence of terms which are extremely similar in form, though they should be perfectly analogous in signification. This coincidence, even in languages which have no radical affinity, may frequently arise from circumstances that are merely accidental.

The particles, or "winged words," as they have been denominated, are preferred in the proof of this affinity for several reasons. These are generally of the highest antiquity; most of them having received their established form and acceptance in an age prior to that of history. They are also more permanent than most other terms; being constantly in use, entering into the composition of many other words, constituting an essential part of every regular language, and determining the meaning of every phrase that is employed to express our thoughts. They are also least likely to be introduced into another language; because, from the various and nice shades of signification which they assume, they are far more unintelligible to foreigners than the mere names of things or of actions: and although the latter, from vicinity or occasional intercourse, are frequently adopted, this is rarely the case as to the particles; because the adoption of these would produce an important change in the very structure of a language which has been previously formed.

It might scarcely be reckoned a sufficient proof of affinity, although a Gothic particle were found to correspond with one resembling it in Gr. or Lat. in a single instance, or in a signification merely secondary or oblique. Later philologists have been at pains, as far as possible, to discover the proper and primary sense of each of these; and from this to distinguish those significations which are only of a dependent character. This is undoubtedly the proper mode

of investigation; as thus alone can we expect to find the idea originally attached to the term. In this comparison, therefore, I have generally followed the plan observed by Professor Duubar in that very useful work, his *Greek Exercises*; endeavouring to trace the particles through their different senses, with quotations from Greek writers, to which are subjoined correspondent illustrations from the Moeso-Gothic and other northern languages. From this comparative view, I trust, it will appear, that, in various instances, there is a striking analogy, not only in the derivative, but in the primary, significations.

Before entering upon the proof of our hypothesis, perhaps it ought to be observed, that, in order to discover whether the similarity between terms, in different languages, be merely accidental, there are two tests especially, to which the assimilated term ought to be subjected. The first is, that, if really allied, it will retain its family likeness in the various modifications in which it occurs, particularly in a composite state. In the *Codex Argenteus*, indeed, various terms occur, which are evidently borrowed from the original; because the translator found no correspondent words in the vernacular language. This must always happen, where new and abstract ideas are introduced, or allusions are made to objects, or customs, previously unknown to the people for whose use the version is designed. This observation, however, is not applicable to mere particles. The second rule of investigation is, that, if a term be used in the same sense, or in one nearly allied, in the cognate dialects, there is every reason to believe that it is an original term in the language in which it occurs; and of consequence, that, as far as the evidence of one word can go, there is a radical affinity between this language and the other to which the synonyme belongs, and with which the comparison is instituted. It is by no means asserted that the inverse of this rule will invariably hold; for often, though a particular term, and its derivatives,

may have been diffused through a kindred dialect, the proofs of this may be wanting from the scarcity of memorials.

The most ancient proofs, referred to in this inquiry, are from the justly celebrated version of Ulphilas, Bishop of the Moeso-Goths. The year 360 is the latest date assigned to this version. Many learned writers, however, have affirmed that it was made in the reign of Constantine the Great. It is much to be regretted, that all that remains of the labours of Ulphilas, is his version of the four Gospels, of which nearly one half has been lost, besides some fragments of his translation of the Epistle to the Romans. Our proofs from the Moeso-Gothic are thus extremely limited.

It is unquestionable, that the Anglo-Saxon is merely a daughter of the ancient Gothic. It was introduced into England about the year 450, or nearly a century after the date of the version of Ulphilas. We have, indeed, no A. Sax. writer older than Caedmon, who flourished about three centuries later than the Bishop of Moesia. But so close is the affinity of these two languages, that the learned Hickes included both in the same Grammar.

The Alemannic or Franco-Theotisc has the next claim in point of antiquity. But of this there are no memorials previous to the reign of Charlemagne. It is well known, that the Islandic is the oldest and purest dialect of the Gothic, that still exists as a living language. This, in its more ancient form, has been called the Runic, from the character in which it was written. In this language Saemund *the Wise* wrote the Edda, which bears his name, towards the close of the eleventh century. To the Islandic, the Suio-Gothic, including the ancient language of Sweden, is very nearly allied. These are the sources from which the proofs of affinity are principally derived.

## BOOK I.—OF PREPOSITIONS.

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CHAP. I.—OF 'Αμφι, 'Ανθ, and 'Ανυ.

Gr. 'Αμφι; Lat. *Amb-, am-*.

**T**HIS particle occurs in Lat. *ambarvalia*, *ambages*, *amburbium*, *ambire*, *ambesus*, *amplecti*, &c.

It is conjectured, that the Gr. preposition has been formed from the verb ἄμω or ἄμω, to collect together, to embrace or grasp, by the addition of the termination φι, or by the insertion of the letter φ. The supposition would have had more probability, had this particle been confined to the Gr., or extended only to the Lat. language. But, as the same word is found, although varied, in almost all the Goth. dialects, it may rather be supposed that the Greeks received it from the Scythians, or that it was transmitted to them from common progenitors.

Except in some radical and very ancient words, we can scarcely trace any resemblance between the languages of the Celts and Goths. This particle, however, undoubtedly appears, in its most simple form, in the ancient Celtic. Boxhorn gives *am*, *amb*, and *amba*, as equivalent to Lat. *circum*; and *am* is the preposition which the Welsh still use in this sense. As signifying *round about*, it occurs in a great many compounds; as in *amad*, bordering all round; *amadwyw*, alive on all sides; *amair*, a round about word; *amar*, a noise on all sides; *amborthi*, to carry about; *ambwl*, blunt all round, &c. Owen's Dict. It is singular, that, although the



allied synonyme of *αμφι* is found in almost all the cognate dialects, it should disappear in that of the Moeso-Goths.

*Αμφι* has been explained, 1. As conveying the general idea of being *about*, or *round* a place or object. 2. As marking *time*, but not definitely. 3. In the sense of *about* or *concerning*. 4. As signifying, *on account of*.

1. *About*, or *round*, a place or object. This may be viewed as the primary sense of the Gr. term. *Ἀμφι πόλιος διαῖσι*, circa urbem habitant; Herodot. The A.S. synonyme occurs very frequently, both in its simple and compound state, in the form of *emb*, *ymb*, *ymbe*, or *umb*. ‘They, *ymbe Tyre and Sidone*, about Tyre and Sidon—came unto him;’ Mar. 3. 8. ‘Ye shall go, *ymb tha burh*, round about the city;’ Josh. 6. 3. ‘The multitude sat, *ymbe hine*, about him;’ Mar. 3. 32. *Embe-gan* signifies circumsire, corresponding, not only in meaning, but in form, to Gr. *ἀμφιβαίνειν*, Lat. *ambire*. Hence the phrase *embegang don*, to make a procession. Sometimes, while the general sense of surrounding is retained, the preposition denotes still closer approximation; as when one body actually touches, or presses upon, another. ‘The same John had, *fellen gyrdel embe hys leudenu*, a leathern girdle *about* his loins;’ Matt. 3. 4. *Ymb-caefed*, circumamictus; *ymb-bindan*, circumcingere; *ymb-clyppan*, amplecti; *emb-snydan*, circumcidere.

*Bi*, signifying circum, appears in Alem. in a compound form; as *bi-stuantun*, circumdiderunt, Otfrid; literally, stood round. In Franc. *pi* is used; as *pi mir*, circa me; Gloss. Mons. But *umbi* is the preposition commonly used in this sense in Alem.; as in *umbi-cange* circuitum; *umbi-cirh*, circulum; *umbi-cirg*, circumcirca; *umbi-choran*, circumducere; *umbi-ringen*, complecti, from the preposition and *ring* circulus, annulus; (in modern Germ. *umb-ringen*, circumdare;) *umbiuuerft*, orbis terrae, from *umbi* and *uuerban* ire. *Gisah managa menigi umbi sih*. ‘He saw great multitudes

about him ;' Tatian. Hence the phrase, *Mit umbiolozenen armen*, brachiorum amplexibus.

I am almost inclined to think, that Moes.G. *bi*, circum, *be* in A.S. *embe*, *ymbe*, and *bi* in Alem. *umbi*, point out the original form of  $\phi$  in Gr.  $\mu\phi$ , whatever may have been the origin of the first syllable.

*Um* retains this sense in Germ., as in *um-schweif*, ambages; *um-schweifen*, ire per ambages, *um-beren* redire. It seems highly probable, indeed, that Lat. *ambages* itself is originally a Scythian or Gothic term. It is explained, 'a circuit of wordes: a tale drawn in length;' Cooper's Thesaur. But at first sight this evidently appears to be only a secondary sense. The term might have originally signified a circuitous course. It seems in fact, when viewed without the Lat. termination, to be radically the same with Germ. *um-weg*, 'a way about;' Ludwig. Teut. *om-wegh* diverticulum, anfractus, viae flexus; *om-weghen* ambages, verborum circuitus; Kilian.

Su.G. *om*, *ym*, Isl. *om*, *um*, have a similar use. Thus Su.G. *wara om sig* is cavere; Isl. *vel om sik*, ad rem attentus, literally, looking well round himself; *sitia um* to lay snares, whence *um-saatr*, snares, also a siege. Kongr *dual-dist i umsatinne*; Rex in obsidione diu moratus est. *Um-buning dyra*, ornamentum circum januam; *um-hwerfis*, (Sw. *om-hwerfs*) circum, circa; *um-merki*, limites, q. boundaries surrounding; *um-renningar*, circumcursitantes; *um-sia*, (Sw. *om-sening*) circumspectio; *um-skygna*, circumspicere; *um-turna* (Sw. *om-tornera*) circumvolvere; *um-flotid land*, insula, that is, land on all sides surrounded, or floated by water; *um-skuru*, circumcisio; *um-vinde*, inversum. Su.G. *om-ga*, conversari, propriè circumire; *om-hwerftwa*, circumdare (A.S. *ymbe-hweorfan*, id.) *om-sæp*, ambages, (A.S. *ymb-swape*, id. from *ymb-swapan*, circumdare).

I am convinced that Isl. *um*, as originally signifying cir-

cum, is the same with Su.G. *om*, *ym*, which Ihre defines as a particle denoting variation. It has probably received this sense in allusion to objects which still shift their place, or are constantly *turning round*. Hence Isl. *yms*, also *ymser*, singuli et varii per vices, nunc hic, nunc alter; *ymist* alternatim; Su.G. *ymsa*, *oemsa*, alternare, reciprocare; *ymska*, commutare, variare. One ancient term is still retained in some of the northern counties of Scotland, which indicates this affinity. This is *Emmis* or *Immis*, variable; applied to weather, soil, seed, &c. V. Etymological Dictionary, vo. *Emmis*.

2. As marking *time*, but not definitely. 'Ἀμφὶ τὰ ἑξήματα ἔτη εὖ ἔσται, Quum annos esses natus circiter quinquaginta; Lucian. A.S. *Tha embe tha endlyftan tide he ut-eode*; "And about the eleventh hour he went out;" Matt. 20. 6. also in verses 3. and 5. *Ymbe tha nygothan tid*; 'about the ninth hour;' Matt. 27. 46. *Ymb thaes daeges uppryne*; 'About the dawn of day;' Bed. Hist. p. 576.

Su.G. *om*, in like manner, denotes time. *Om dagen*, de die; *om en stund*, post aliquod tempus; Ihre. Germ. *um* is also commonly used in the same sense. *Um die mittagszeit*, about noon. *Um drey uhr nachmittags*, at, or about, three o'clock in the afternoon. *Um ostern*, about Easter; Ludwig.

3. Used in a figurative sense, as signifying *concerning*. 'Ἀμφὶ δὲ τῇ θανάτῳ αὐτοῦ διζὺς ἐκφίεται λόγος, De ejus morte duplex vulgatur fama; Herodot. The A.S. preposition corresponds. *Tha hi umbe oðer thing gesprecon*, 'They spoke *about* other things;' Chron. Sax. p. 175.

It has been observed that *αμφι*, with the verb *ἔμει*, signifies to be *employed about*. *Ἀμφὶ ταῦτα ἔσαν*, 'They were employed about these;' Dionys. Hal. *Ymb* is used in the very same manner. *Beon ymb*, esse circa, occupari circa, incum-

here, studere, meditari. *Beon ymb rueding*, occupari lectione. *Ymb an beon*, circa unum meditari. *Ymb that an beon*, id solum meditari, to meditate, or be about, or concerning, that only; Serm. ap. Lye. *Gehyrian ymb*, to hear about; Somn.

Su.G. *tala om en*, de aliquo loqui. Germ. *um* has the same signification. *Er bemuhet sich hefftig um dasselbe*; He is vehemently concerned about it; Ludwig.

4. *On account of*. Ἀμφ' ἑλίου μάχισται, Propter Helenam pugnare, vel Helenae causa. Thus in Germ. *Um Gottes willen*, propter amorem Dei; Wachter. *Warum*, used adverbially, wherefore.

Gr. Ἀνά.

Lennepe and Professor Dunbar seem to have given a just view of this preposition, in explaining it as denoting motion or pressure upwards, or motion in a superior place; and thus, as exactly corresponding, to *ἀνω* supra. It indeed conveys the idea of retrogression. But this seems to be only a secondary sense; and perhaps this use of it may be always resolved into the primary signification of progress upwards. Thus, the phrase, used by Xenophon, ἀνά τὰ ἔρη πλαῖσσαι, 'to wander up and down,' or 'over the mountains,' primarily suggests the idea of ascent; because we can enter a mountainous tract only by *rising*. This also gives the original idea conveyed by the phrase which Herodotus uses, ἀνά ποταμὸν πλῖναι, adversus flumen navigare. The particle is here explained as signifying *against*, because the navigators sailed *up* the river; whence the current *opposed* them in their course, or rather, their vessels opposed the current.

Lennepe derives it from the old verb *ἀναι* which, he says, 'remains in that sense in which its derivative is wont to be used.' He most probably refers to its meaning as render-

ed by Lat. *perago*. For he adds that ἀνω ‘seems to denote that motion by which one presses upwards;’ Etymologicum, p. 138. Mr Bonar, in his very ingenious *Disquisitions on the Greek Prepositions*, deduces it from an adjective supposed to have been formed from this verb.

It is fully as probable, however, that the Gr. preposition is allied to the Goth. verb *an-a*, *sensibus ferri sine ratione, gradi, procedere*; apparently implying the idea of violence or precipitancy. V. Gudmundi Andr. *Lex. Islandic.* p. 11, 12.

Gr. ἀνω, according to the explanation given above, as governing the accusative, is said, 1. To denote *place*, as respecting the *motion* of a body *pressing upwards*. 2. To be used in the sense of *through* or *over*. 3. To be applied to *time*. 4. To *numbers*, taken distributively. 5. As governing the dative, it is understood to signify *elevation*; corresponding to Eng. *on, upon*.

1. In relation to *place*, it denotes the *motion* of a body *pressing upwards*.

————— ὕψος ἄνεως  
Θῆκεν ἀνὰ μυχόν.

Homer.

‘Raising them aloft from himself, he placed them on a tamarisk.’

The Moes.G. preposition has the very same form, and is used precisely in the same sense. *Gatimrada razn ein ana staina*; ‘He built his house *on* a rock;’ Matt. 7. 24. The rock, *staina*, is the point from which the elevation commences; *ana* denotes the elevation itself, as connected with the verb signifying erection. The preposition used in the original is *ἐπὶ*. But it affords a proof, that Ulphilas did not servilely imitate the language from which he translated, that we find him frequently disregarding the preposition which most nearly resembles that occurring in the Gr., and using

another similar in signification, although totally different in form.

*Anaaiuk jah thata ana alla*; 'He added this *above* all;' Luk. 3. 20. The verb is formed from the preposition *ana*, and *anuk-an* to increase, to add, to *eke*; and here the preposition is used both simply, and in its composite state. It sometimes denotes addition as to height. 'Can any of you, *anaaukan ana wahstm seinam alleina aina*, add to his stature one cubit' or *eln*? Matt. 7. 27. (Leg. *wahstu*, as in Ulphil. Illustrat. p. 12.) that is, raise himself, or rise, a cubit higher. Thus, in the preceding phrase, Herod is represented as accumulating guilt, or as adding to a heap. The same phraseology occurs in Luk. 20. 11. 12. *Anaauk sandjan antharan skalk*; 'Again he sent another servant;' literally, 'he *added* to send,' or 'in sending.'

This preposition is applied to the growth of fruits, which are said to be *on* a tree, either because the tree, its branches, and buds, spring *upwards*; or in relation to the earth, *above* which the tree is elevated. 'Seeing a fig-tree, he came if happily he might find any thing, *anna imma*, *upon* it. He found nothing, *ana imma*, *upon* it but leaves;' Mar. 11. 13. *On* is the A. S. preposition, which is used as equivalent to Moes.G. *ana*, and must undoubtedly be viewed as a modification of the same term.

Alem. *ana*, in composition, conveys the idea of *pressing upwards*; as, *ana-thehan* accrescere, explained by Germ. *aufwachsen*, to grow, or *wax, up*. Germ. *an*, indeed, retains this sense: as, *berg an*, up hill. Alem. *ana-hlauffen*, incurrere; q. to run, or *leap, upon*; *ana-leckan* imponere, to lay *upon*; *ana-standan*, and *ana-uellen*, insurgere, to rise *up*. It occurs also as denoting motion *backwards*. *Ana-wentit sih*, revertitur; *ana-uuert*, iterum.

It ought, perhaps, to be mentioned here, that Germ. *an* denotes origin or principle. Hence it is applied to predecessors. *Aene avus*, *anen avi*, majores, *aene avia*. Now,

what is ancestry, but that line which we trace *up*, or *backwards*? A.S. *on* signifies *super*. ‘It shall be a boil, *on thimū breoste*, *super pectore tuo*, on thy breast;’ Ex. 9. 10. that is, rising *above* the breast. *On-elan*, to anoint, that is, to put oil *upon* one; which, by the way, gives the true origin of the old Eng. word, that has so much perplexed the commentators on Shakspeare, *unaneled*. For it seems exactly synonymous with *unanointed*. *On-feallan* to rush, or *fall*, upon; *on-hæbban*, attollere, to *heave up*; *on-timbrian*, inædificare, corresponding to Moes.G. *gatumbrīan ana* quoted above.

*An* does not occur so frequently in the Scandinavian dialects. We find it, however, in composition; as in Isl. *anfong*, that part of a ship which rises above the water, from *an* above, and perhaps *fang*, any sort of wooden materials; *an-marki*, a disgrace, q. a *mark* set *on* a person; *an-lædi*, vectura, what is *laden on* or *above*; *an-nes*, terrarum extremitates in mare procurentes, a *ness*, nose, or promontory, the prefix denoting elevation or extension. V. Verelii Ind.

Su.G. *an-fall* incursio, the act of *falling on*; *an-nama*, to receive, q. to take *up*, analogous to *antaga*, also *taga an*, id.; *an-foera*, to conduct, referring to an army, to lead *up* or *on*; *an-gripa*, to set upon. Sw. *an-hang*, a party, that is, those who adhere, or *hang on*, whence *an-hangare* an adherent; *an-sætta*, to set upon.

2. Ἄνω, in relation to place, also signifies *through* or *over*. Χῆρον ἄν' ὑλησται, per locum sylvosum; Odyss. Ἄνω τὰ ἱερὰ ἐκιδανύμενοι, palantes per montes; Plutarch.

Moes.G. *ana* has the same signification. ‘He entered into a ship, *jah quam ana fera Magdalan*, and came into the parts of Magdala;’ Mar. 8. 10. that is, having landed, he passed *through*, or *up through*, these parts.

*Managei anatramp ina du hausjan waurd Goths*; ‘The people pressed upon him to hear the word of God;’ Luk.

5. 1. that is, they pressed through the intermediate space to come *up* to him; *kym to-comon*, in A.S. *Jabai quihas theuk ananauthjai rasta aina*, 'Whosoever shall compel thee to go a mile,' &c. Matt. 5. 41. from *nauthjan*, to necessitate; that is, shall force thee forward, or *press* thee *on* or *through*.

3. As denoting *time*. 'Ανὰ τὸν βίον, per vitam. 'Ανὰ πᾶσι ἔτεσι, per singulos annos, quotannis; Dioscor. ap. Scapul.

*Ith af anastodeinai gaskaftais gumein jah quinein gatawi-da Goth*; 'But from the beginning of the creation, God made them male and female;' Mar. 10. 6. i. e. from the point of time when the creation arose or *stood up*. According to Ihre, *anastodeith*, incipit, properly signifies, surgit; Spec. Gloss. Ulphil. Junius has remarked the strict affinity of the Belg. phrase, *den aenstanden tyd*, tempus instans, imminens; adding, Nam hoc tantundem fere est ac si dicas, tempus quod jam incipit; Gloss. Goth. Perhaps *anawairtha*, signifying quod futurum est, may be viewed as belonging to this class, formed from the preposition, and *wairthan* fieri; q. the time to come *up*, or to come forward. To this corresponds the Germ. phrase, *von nun an*, from this time forward, literally, 'from now *up*.'

4. As applied to *numbers*, denoting *regular distribution*. Κατὰ μωμον καὶ τέτταρον ἀνὰ οὐγκίας μίαν, 'of cinnamon and nard, an ounce each;' Dioscor. The simple idea seems to be, that one ounce of the one material was to be laid *upon*, or *added* to, an ounce of the other.

One of the examples given by Scapula of this use of the Gr. preposition, is from Luk. 9. 14. Κατακλίνατε αὐτοὺς πλίστας ἀνὰ πενήκοντα; 'Make them sit down *by* fifties in a company.' The Moes.G. exactly corresponds. *Gawaurk-eith im anakumbjan kubituns, ana quharjamoh fimstijuns*. —And 'Joseph went up from Galilee, *anameljan* with Ma-



rein, to be *written up* with Mary; Luk. 2. 3. 5. i. e. registered in succession, the names of the persons being written one after another.—*Sibun sintham ana dag*; ‘seven times in a day;’ Luk. 17. 4. i. e. seven times in succession, one time *upon*, or after another, till the number of seven be filled up. In the A.S. version it is, *Seofan sithum to the on daeg*.—*Ainquharjaneh handuns analangands*; ‘laying hands on every one of them;’ Luk. 4. 40. *lifting* or causing his hands to *lie upon* them in succession, one after another.

5. Denoting *elevation*, as equivalent to *upon*, or *resting upon*. Ἀνὰ Γαργαρεῖ ἀνακαθίστημι; Homer. ‘Sitting *upon* the top of Gargarus.’

*Ak ana lukarnastathin*; ‘but *upon* a candlestick;’ Matt. 5. 15. The Moes.G. noun is here in the dative. *Ana* corresponds to *ἐν* in the Gr., which is very often used as signifying *super* and *supra*. I need scarcely say, that elevation is the precise idea here. This appears, not only from the formation of the noun, which denotes something *on* which a light is set, but from the declared design of its being thus set, that it may ‘give light to all that are in the house.’ The preposition used in the A.S. version is *ofer*, *super*.

‘And he commanded the people, *anakumbjan ana airthai*, to sit down on the ground;’ Mar. 8. 6. ἀνακαθισθῆναι ἐπὶ τῆς γῆς. If the expression be understood in relation to the primary act, it would suggest the idea of descent. But if the *terminus ad quem* be considered, the earth must be viewed as the object that kept them *up* or *aloft*. As the verb *πῆτα*, by itself, denotes the act of falling or descending, and nothing further; the same may be said of *kumbjan*. But Gr. *ἀνα*, entering into the composition of the verb, as referring to *γῆς*, and Moes.G. *ana*, both in composition, and simply as referring to *airthai*, point out the object which as it were *pressed upwards*, resisting the force employed in descending.

We may remark, by the way, how nearly *anakumbjan* resembles *ἀνακῦμαι*, the synonyme of the Gr. verb here used. The same Moes.G. verb occurs in different places, with the preposition *mith* prefixed, as denoting fellowship, where *ἀνακῦμαι* is found in the original. ‘For their sakes *mithanakumbjandane*, who sat with him;’ *συνακούμενοι*; Mar. 6. 26. Also in Matt. 9. 10. ‘Many publicans came, and *mithanakumbidedon*, sat down with him;’ *συνακείμενοι*.

\**Ans*, absque, sine, praeter, citra.

This is not generally reckoned among the regular Gr. prepositions. But, though often used adverbially, it seems, when governing the genitive, to have an equal claim to this honour with some others; as in the phrases *ἄνω ἐχρᾶς*, sine sono, *ἄνω περιέγυν*, sine alis, &c.

The Moes.G. preposition *inuh* has various meanings. It signifies *in*, also *propter*. It even occurs as a conjunction, in the sense of *καὶ*, et. But either the same term, or one precisely alike in form, is used in rendering the prepositions *ἄνω*, *χωρὶς*, and *παρὰ*.

*Ains ize ni gadriusith ana airtha, inuh attins izwariš wiljan*. ‘One of them shall not fall to the ground *without* the will of your Father;’ Matt. 10. 29. A.S. *butan eowrum Faeder*. Gr. *ἄνω τῷ πατρὶς ἡμῶν*.—‘He is like a man, *timrjandin razn ana airthai inuh grunduwxaddjo*, building an house upon the earth *without* a foundation;’ Luk. 6. 49. A.S. *butan grund-wealle*; Gr. *χωρὶς θεμελίου*.—*Inuh mik ni maguth tanjan niwaih*; ‘Without me ye can do nothing;’ Joh. 15. 5. Gr. *χωρὶς ἐμῆ*.—*Inuh fairina kalkinassaus*; ‘*saving for* the cause of fornication;’ Matt. 5. 32. Gr. *παρὰ τὸν λόγον πορνείας*.

In Isl. *aan* is used in the same sense. *Aan* praepositio regens genitivum, *sine*, *absque*, *ἄνω* significat, ut cum Graeca

vocula, quoad etymon et casum alludit. Gudm. Andr.'p. 11. Su.-G. *an* id.; as, *an dual*, sine mora; Troj. Sag. *Aldrey ma ek thin an vera*; Nunquam sine te esse potero; Heimskring. II. 275.

Alem. *ane*, *aana*, *ana*, *ano*, and *an* have the same signification. *An grossen schaden*; sine magno damno; Rhythm. Car. Magni Expedit. *Ana einikema tuuala*, sine aliqua mora; Kero, c. 31. *Ano zuifal*, sine dubio; ibid. c. 7. *Ana* and *ane* are also rendered praeter, extra; Gloss. Lipsii. *Ane niuuue sculde habo ih alte*, praeter nova debita habeo vetera; Notker. Psalm, 50. 7. The term is retained in Germ. *ohn*, *ohne*, without. Kilian renders Teut. *on* sine, absque; praeter, citra, the very terms used in the explanation of *āno*; remarking, that it is still used by the higher Germans without composition, but that with the lower, and the inhabitants of England, who have given it the form of *un*, it has merely the place of a privative or negative particle.

To this particle, as the root, Ihre traces a number of Isl. and Alem. words; as Isl. *aan*, and Alem. *wan*, defectus; *anig*, carens; *an-en*, carere; and even Lat. *inanis*.

In the old language of Holland and Friesland, *an* was used in the same sense with modern *on*, sine; Kilian.

## CHAPTER II.

'*Ant*), Lat. *Ante*.

'*Ant*), it has been justly observed, primarily signifies *before*, *in presence* or *in face of*. Gr. Exerc. p. 183, 184. The secondary applications of this primary meaning have been

viewed as chiefly four; expressing, 1. *opposition*; 2. *comparison*; 3. *preference*; and 4. *substitution*.

The following examples have been given of the primary sense. Ἰθάμινος ἀπὲρ θύρας, 'set or placed before the door;' i. e. *fronting* the door. Ἀπὲρ ἡλίου πετραμμένος, Hesiod. 'turned *fronting* the sun.'

It is undoubtedly the same preposition, which appears in a variety of forms in the Goth. and Germ. dialects; Moes.G. *anda*, *and*; A.S. *and*; Alem. *ante*, *ant*, *ande*, *ent*; Isl. Su.G. *and*; Belg. *ont*.

It has been observed by the learned Hickes, that both in Moes.G. and in A.S. the preposition *and* is prefixed to many nouns and verbs; and that it signifies *in*, *coram*, *contra*, *adversus*. It is used by itself only as a copulative or conjunction in A.S., but in Moes.G. as a preposition. Horne Tooke, to whose philological researches this age has been much indebted, derives the conjunction *and*, indeed, from A.S. *an-an* dare, concedere, and *ad* congeries, q. *an-ad*, contracted from *anan-ad*, dare congeriem; Divers. Purl. I. 135. But an etymon, evidently so much strained, can scarcely be considered as admissible in any case; far less in relation to a word of such common use, and which must have been so early introduced. Besides, it obviously proceeds on a false ground, that the particle *and* necessarily suggests the idea of a *congeries* or heap. As from the use of *and* in composition, we are certain that it had, in a more early period, been used as a preposition in its simple form; it is undoubtedly far more natural to suppose, that the same term afterwards came to be employed as a conjunction. Nor is there great obliquity in the transition supposed. Primarily signifying *before*, or in *presence of*; when used conjunctively, it would, with abundant propriety, intimate that one object was so connected with another, as to be set *before* or *beside* it. Thus, in the very example given, Divers. Purl. I. 220. 'You, *and* I, *and* Peter rode to London,'

the idea plainly is, that the three persons referred to rode *in company*, that is, in *presence* of each other.

The Moes.G. preposition is found by itself, only as analogous to Gr. *ús, in, εν*, and *κατά*, to Lat. *in* and *per*. In composition it frequently occurs in the sense of *coram*. This is evidently its force in the word *andanahiti vesper*. *Andanahitja than waurthanamma, than gasag ju sa nül*; 'When evening was come,' or 'evening being come, when the sun had set;' Mar. 1. 32. Junius views the term as compounded of *andeis* or *ondi finis*, and *nahts* the night; 'and thus,' he says, 'it was anciently used to signify the later part of the evening,' de vespera profundiore, q. d. circa finem vesperae. *Nahts*, however, in no instance denotes the evening, but invariably the night. It is obvious, therefore, that he changes the meaning of the word in order to support his etymon. The *end* of the *night* can never be the *end* of the *evening*. *Anda* here is evidently the preposition in the sense of *before*, literally signifying *before-night*, or the *first* part of it. *Andanahiti* thus exactly corresponds to A.S. *foran-niht*, primum noctis, as explained by Somner, 'the first, or beginning of the night;' Teut. *veur-nacht*, conticinium, prima pars noctis, Kilian; in modern Belg. *voornacht*, id., or as in the North of Scotland, *the fore-nicht*.

This sense appears also in Moes.G. *andaugjo*, manifestè, palam. *Ni mahtu andaugjo in baurg galeithan*; 'Could not openly enter into the city;' Mar. 1. 45. This Junius derives from *augjan* ostendere. But as he deduces this verb from *augo*, oculus, because to shew, is merely to subject something to the inspection of the eye; it would have been more natural to have given the same origin immediately to the adverb. For it can scarcely admit of a doubt, that it is formed from *and* coram, and *augo* oculus, q. what is set *before* the eye.

*Andawleiz*, in the same ancient language, signifies *facies*. *Draus ana andawleizn*, 'fell down on his face;' Luk. 17.

16. *Wlits* by itself denotes the face, from *wlit-an* circumspicere. *Wleiz* or *wlits* thus signifies the face, as being that part of the body which is exposed to view, and by which, especially, men are recognised. *Anda-wleiz*, therefore, is merely that which men see, as being placed *before* them. As A.S. *wlit-an* signifies aspicere, videre, intueri; *andwlite* and *andwlita* are used in the same sense with Moes.G. *anda-wleiz*, being explained, 'vultus, aspectus, facies, os; the countenance, face, or visage,' Somner; also as equivalent to *forma*, Lye. The term is retained in Alem. *antliz*, *anthuzze*, *antlutte*, Germ. *antliz*, Su.G. *anlete*, id.

As Isl. *lit-a*, softened from *wlit-an*, signifies to look, to behold, *lit* and *andlit* denote the countenance, vultus; *auglit*, the face, facies; Gudmund. Andr. Lex. p. 168. The latter is evidently from *auga* the eye, and *lit-a* to see, q. what is beheld by the eye.

It has been observed by the learned and judicious Ihre, in his *Ulphilas Illustratus*, p. 290. that in Moes.G. *wlits* or *wlits* we have all the radical letters of Lat. *vultus*; little account being made, in the comparison of languages, of the change of the vowels. Some have strangely derived *vultus* from *volvere*. The more general opinion is that of Isidore, who traces it to *voluntas*. For it has been said, that, as *facies* and *vultus* are distinguished by Roman writers, the first denotes the general figure, but *vultus* the expression, or the indication of passion or affection by means of the features. The Moes.G. and A.S. verb, however, supplies us with a reason for the use of the term, which is far more satisfactory.

This etymon is also supported by analogy in other languages. Gr. *πρόσωπον*, facies, conspectus, strictly corresponds to *andawleiz*; being formed from *πρός* *ad*, or *prope*, and *ὤψ*, *ὀπίς*, oculus, q. what is brought near the eye, or *presented* to it. I need scarcely say that Lat. *aspectus*, by which the Moes.G. and A.S. terms are rendered, is from *ad* and *specio*, *-ŕe*, to see, to behold; *species*, form, likeness, image, being

from the same verb, as Eng. *visage* is from *video*, *vis-um*. A.S. *ansyn*, *facies*, is evidently from *and* before, and *se-on* to see; to which Su.G. *ansigte*, and Germ. *angesicht*, both denoting the countenance, exactly correspond. This analogy of idea, even where there is no verbal similarity, may be observed in the Hebrew language. לִפְנֵי, *lipnee*, as a preposition, signifies *coram*, *ante*, in *conspectu*, also *antequam*; and secondarily, *contra*, also *ob*, *propter*. It is merely the noun פָּנִים, *panim*, signifying *facies*; also, *ad-spectus*, *con-spectus*, *species*, in the constructed state, with the preposition לְ, *ad*, *ante*, prefixed. The noun is formed from the verb פָּנָה, *panah*, *adspexit*, *respexit*.

*Andwairthi*, *facies*, not only affords another proof of the use of the preposition in the sense of *coram*, but is exactly analogous. *Warth—siuns andwairthjis is anthara*; *facta est species vultus altera*; ‘the fashion of his countenance was altered;’ Luk. 9. 29. Junius seems to view it as formed from *and* signifying *contra*, and *wairth-an* to be, retained in the old Eng. verb *worth*; as, ‘wo *worth* the man,’ i. e. *wobe* to him. He therefore renders *in andwairthja* in *praesentia*; Gl. Goth. p. 309. It may be observed by the way, that Lat. *praesum*, though more generally used as expressive of superiority, or the state of being *before* or *above* others in respect of rank, must have originally denoted simple presence, or the state of being *before* as to place. *Adsum praesens praesenti tibi*. Plaut. *Quum hanc sibi videbit praesenti eripi*: ‘When he shall see her taken from him before his face;’ Terent. It also deserves notice, that *andwairthja*, or to express it according to its composition, *anda wairthan*, is strictly analogous to the Gr. phrase, ἄντα τινὶς εἶναι, *esse ex adverso parte*. It is not less correspondent to ὑπερῶς, (for which it is used in different passages,) compounded of ὑ in, and πρὸ *coram*, as signifying, in *conspectu*.

Ihre deduces *andwairthi* from *and* as, in its primary sense, equivalent to *coram*, and *wara*, *warda*, to see: Whatever

be the origin, it seems to be the same word which appears in the form of *andwairthis*, as a preposition. They are viewed as different by both these learned writers; and the preposition is written *andwairthis* without any apparent reason. But it may be observed, that, in the version of Ulphilas, what is called a preposition occurs in two different forms. For it is also written *andwairthja*. How can we account for this, but by supposing that it is merely the noun; *andwairthis*, apparently an error of the transcriber, in place of *andwairthjis*, being the genitive, and *andwairthja* the dative? Thus in Luk. 1. 8. 'He executed the priests office, *in andwairthja* Goths, before God; literally in the *face* or *presence* of God.' Mar. 15. 39. 'The centurion, *atstandans in andwairthja* is, standing *over against* him;' ex adverso, Junius; that is *face to face*, or *fronting* him.

The resemblance, as to formation, between *andwairthja* and *πρόσωπον* has been already remarked. It also deserves attention, that in almost all the places, in which *πρόσωπον* occurs in the Gr., *andwairthja* is used by Ulphilas. Now, it is well known that *πρόσωπον* not only denotes *presence*, as in Acts 5. 41. 'They departed, *ἀπὸ προσώπου*, from the presence of the council;' but that, with a preposition, it even assumes an adverbial form, as in Acts 25. 16. 'It is not the manner of the Romans to deliver any man to die, before that he who is accused have the accusers, *κατὰ πρόσωπον*, face to face.' Diodorus Siculus uses the same phrase, as signifying, coram, in conspectu, in os. V. Scapul. in vo. *πρόσωπον* and *andwairthja* being thus exactly synonymous, why should we not view the latter as merely the noun used in a peculiar form?

It merits observation, that, in the Goth. languages, *and*, *anda*, &c. have not only the primary sense of the Gr. preposition, signifying what is *before* as to *place*, but that of Lat. *ante*, as denoting priority with respect to *time*. I need scarcely say, that this, of itself, affords a strong presumption



that the Goth. preposition is more ancient than either, appearing as the fountain whence *arri* and *ante* have taken their different courses. That Moes.G. *anda* had this sense, is evident from what we have already seen as to the meaning of *andanahti*, the time *preceding* night. Alem. *andigave*, from *ande* ante, and *gabe* donum, signifies ante-donum, as opposed to *arri-gave* post-donum. Perhaps, we ought to trace to the same origin Germ. *ahnd-en*, *ahn-en*, to perceive a thing *beforehand*; if not also *ahnen* ‘ancestors, antecessors, forefathers;’ Ludwig.

When we have formed the idea of one object being placed *before*, *in the face of*, or as *fronting* another, the transition is very natural to that of *opposition*. For the very term, by which we express the latter idea, literally denotes the position of one thing *over against* another, that is, directly *before*, or *in front of* it; being composed of *ob* and *pono*. In its more literal acceptance, it gives no intimation of hostility, either in word or in act, but merely indicates local contraposition. The intention with which an object takes or receives this place, or the act itself, necessarily enters into the idea of formal contrariety. Sometimes, though the preposition used may admit of the sense of *contra*, it denotes that one object is placed *before* another, rather *in statu indifferencie*.

Thus Moes.G. *andawaurd*, responsum, although composed of *anda* adversum, *contra*, and *waurd* verbum, does not necessarily suggest the idea of contradiction, but merely that of uttering a *word* in *return*. The answer is the word *presented*, as it were, to the word previously spoken. The same structure characterizes *andhafian* respondere, from *and* contra, and *hafjian*, elevare, q. to lift up or *heave* the voice, as opposed to the elevation of it by the speaker to whom a reply is made.

The same preposition is used in a similar composition in A.S. and other northern languages. *Andawaurd*, responsio,

in A.S. is *andæyrd*, (as the verb is *andwyrð-an*;) in Alem. *antwort*, in Belg. *antwoord*. Alem. *antwuerdi* signifies *coram*, corresponding to Moes.G. *andwairthja*; *antwarta*, *antwurti*, *praesens*; *an Gods anduuarde*, in Dei *praesentia*; *entwuurten*, *gi-antwuurten*, Germ. *uber-antworten*, *exhibere*, *praesentare*, &c. &c. Moes.G. *andwairthja*, *coram*, is evidently retained in A.S. *andwærd* *praesens*, whence *andwærdian* *praesentare*, *andwærdnyse* *praesentia*, &c.

1. It has been seen, that the first secondary sense given to Gr. *ἐντι* is that of *opposition*. But it may be observed, that this has different shades. It does not merely include the idea of *local opposition*, but is extended to *hostility in word or in action*. The Moes.G. preposition has the same diversity of application.

In the various use of the preposition, or noun, *andwairthja*, we may discern the very slight transition of signification which is made, from expressing the state of a person as merely *in presence of* another, or *before* him, to that of his being placed directly *over against* him. It occurs strictly, in the first sense, in Luk. 20. 26. 'They could not take hold of his words, *in andwairthja* *manageins*, *before* or *in presence of* the people;' which perfectly preserves the force of Gr. *ἐναντίον* here used. I need scarcely observe, that *ἐναντίον* is composed of *ἐν* *in*, and *ἄντι* *before*, denoting the state of being *before* or *in the presence of* another; as *ἐνώπιον* is from *ἐν* *in*, and *ὤψ* *oculus*, *vultus*.

*Andwairthi* is also used to signify *local opposition* in a stricter sense; as in a passage formerly quoted. 'The centurion, it is said, was *atstandlands in andwairthja*, standing *over against* Jesus;' Mar. 15. 39. Gr. *ἐξ ἐναντίας*. A similar phrase occurs in Matt. 27. 61. *Sitandeins andwairthis thamma hlaiwa*; 'sitting *over against* the sepulchre;' Gr. *ἐπὶ ἐναντί τοῦ τάφου*.

We do not find the same word used to denote *hostile oppo-*

sition. But this may be owing to the very imperfect state in which the *Codex Argenteus* has been handed down to us. *And* and *anda*, however, evidently bear this signification, as otherwise compounded. It appears in *andsakan*, contradicere, from *and* contra, and *sakan* arguere. *Andsakani taikns*, 'a sign,' or 'token, which shall be spoken against;' Luk. 2. 34. Gr. σημῆν ἀντιλεγόμενον. The same idea may be perceived in the formation of *andrunnan* disputare, from the preposition, and *rinnan* currere, q. to run against; resembling Lat. *discurrere*, Fr. *discourir*. *Andastaths* denotes an adversary; from *and* contra, and *standan* stare. *Fraweit mik ana andastathja meinamma*; 'Deliver me from mine adversary;' Luk. 18. 3. Gr. ἀντιδίκου μου. *Andastaua* has the same signification; the verb being *stojan* judicare. *Andaset* is abomination, q. what one sets himself against.

In A.S., *andsaete* signifies abomination, and also occurs as the participle past, in the sense of *exosus*, *perosus*. In like manner Mœs.G. *andsakan* appears as *andsacian* negare, inficiari, with its derivatives. *Andstandan*, resistere, is very slightly changed in its meaning; as it signifies sustinere, pati; that is, so to resist as not to sink under. A.S. *and* occurs in the same sense, where there is no correspondent term in Moes.G.; as in *andfexe* calvities, that is, the state *opposed* to that of having hair, baldness; whence *andfege*, decalvatus. We may add *and-ian*, zelare, q. to feel a principle of opposition; *anda*, rancor; invidia, zelus, livor; and *andig* invidus. V. Lye.

In the Salic Law, x. 5. *ande sitto* signifies contra morem; Schilter. Alem. *ando*, *ant*, and *anti*, signify zelus, and *anton* indignari.

According to Gudmund, Andr., Isl. *and* is an inseparable preposition signifying ἀντι, contra, adversus. This, he says, is evident from a great many composites in which it appears. Isl. *andraa* means conflictus, from *and* contra, and *raa* impetus; *andvidre*, ventus contrarius; *androda*, remigatio in ad-

versum ; *andstreimes*, adverso flumine ; *andihveiti*, ictus contrarius ; *andvitne*, oppositus testis priori testificationi, &c. &c.

Ihre gives *and* as also a Su.G. preposition bearing the same sense, anciently *anda*. *Andsyla* is, adversus solem, to which *raetsyla* is opposed ; *andwaegis*, e regione ; *andmark* adversitas, damnum, from *and* contra, and *mark* finis.

Belg. *ont* is evidently the same preposition, and in many instances used in the same way, giving a contrary meaning to the word to which it is prefixed. Thus *aerd-en* is to follow the course of nature, *ont-aerden* to degenerate ; *binden* to bind, *ont-binden* to loose ; *hel-en* to cover, *ont-helen* to reveal, in Moes.G. *and-huljian*.

2. The next secondary sense of *arri* is that of *comparison*. I find no proof of this use of the Moes.G. preposition.

3. We might suppose, that like *arri* Moes.G. *and* had been used as expressive of *preference*, from its sense as compounded with the verb *saiquhan*, videre. For in Luk. 20. 21. *andsaiquhan* signifies to respect, as preferring one person to another. *Ni andsaiquhis andwairthi*, 'neither acceptest the person.'

4. *'Arri* denotes *substitution* ; as in the language of Thucydides, Εἰς ἂντι πόλεμον, 'peace instead of war.' Moes.G. *and* and *anda* have the same sense in a composite state. *Ganemun—andawairthi this wairthodins* ; 'They took the price of him that was valued ;' Matt. 27. 9. The object valued,—*wairthoda* ; that which was set *before*, *opposite to*, or *against*, the object valued, *andawairthi*, that is, the price, the *worth*,—*anda*, or in Gr. *arri*, opposed to the person *worthed*, in order to a commutation, or substitution of the one for the other. To this the Isl. term *ankirdi* is strictly analogous, and evidently from the same origin. Verelius defines it, *Pretium rei emptæ par*.

*Und* seems to be used in this sense by Ulphilas. In Matt. 5. 38. where we read 'ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδὸν ἀντὶ ὀδόντος, he renders it, *Augo und augin, jah tunthu und tunthau*; 'Eye for eye, and tooth for tooth.' Junius renders it, *Oculus contra oculum*.

It has been supposed that the Greeks had an old noun of the form of *ἀνς*, having in the genitive *ἀντος*, and signifying *front* or *face*. This supposition principally rests on the frequent use of *ἄντα* 'as an adverb, to express *before, in presence, in face of*.' This, it has been said, is evidently the accusative case of the noun. Does the accusative form of *ἄντα* afford a presumption that it was once a noun, and that the nominative was *ἀνς*? Is not the presumption fully as strong, that it had a common origin with the Goth. preposition, especially as we find this in the form of *anda*? *Ἄντα* indeed occurs, not merely as an adverb, but as a preposition governing the genitive; *ἄντα παρειάων*, ante genas, vel e regione genarum; Scapul. It is not improbable, that, from the secondary sense of *anda*, as denoting what is *opposite*, especially as transferred to the mind, the same term in A.S. has assumed the form of a noun, signifying, as we have seen, *rancour, envy, &c.*

If we look for the origin of the preposition, the northern nations might perhaps imagine that their ancestors had fully as good a right to claim the honour of this as the Greeks. For we are not left to mere conjecture as to the existence of a noun bearing the sense referred to. Alem. *endi* actually signifies *frons*; Raban. Maur. *Andinc* and *endlinc*, id. Isidor. V. Schilter. Thes. Su.G. *aenne* is explained in the same manner by Ihre. Hence *aennespan*, a frontlet, such as the Jews wore; and, as he apprehends, the phrase *kasta oefwer aenda*, praecipitem ruere. From Moes.G. *and-driusan*, id., he even infers, that *and*, and *andeis*, explained *finis*, also signified *vertex*. Gloss. vo. *Aenne*.

It has been observed, that in Lat. we find a substantive

noun *antae*, (a plural from the singular *anta*) denoting the posts set up before the entry, that is, 'the fronting part of a house.' Disquisitiones, Trans. Royal Soc. Edin. vol. v. p. 318. It is remarkable, that Isl. *and* has a sense almost entirely the same; Domuncula conclavi opposita; Gudm. Andr. p. 12. This seems to denote a porch erected in front of the principal apartment, or what might properly be called the house itself. *Andteige* is explained, Sedes foribus in medio domus opposita; a seat erected in front of the doors in the middle of the house; most probably a vestibule. *And-dyre*, fores interiores, ibid. q. the door immediately fronting the apartments of a house; as distinguished from *kalld-dyre*, ostium extremum, that which is meant to defend from cold.

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### CHAPTER III.

ON 'Απὸ and Διὰ.

'Απὸ, ἀφ'.

Lat. *ab*, Moes.G. *af*, *abu*, A.S. *af*, *of*, Alem. *ab*, *abe*, *abo*, *apa*, Isl. Su.G. Dan. *af*, Germ. *ab*, Old Flandr. *ate*, Belg. *af*, *auf*, Eng. *off*, Scot. *af*, *aff*.

It has been generally admitted that Lat. *ab* is to be viewed as a derivative from ἀπὸ. It is even asserted by Priscian, Lib. 1. c. 13., that the ancient Latins used *af* for *ab*, as in the law of the Twelve Tables: *Sei Pater filiom ter venunduit, af patre liber estod*.

It has been supposed, that the radical sense of ἀπὸ is the remote or extreme point; as if the particle were used in reference to the *terminus ad quem*. But, as far as I have observed, it properly denotes 'the departure or the distance of one person or thing from the place of another.' Thus it

it primarily respects the *terminus a quo*. 'Hence', as has been said, 'it was easily transferred to signify the *progress* or *distance* of one period of *time* from another.' It has been applied to *modes of action*, and chiefly as regarding an effect proceeding, or *coming from*, something as its *cause* or spring. The primary sense has been extended so far as to include the idea of absolute *negation*. The preposition signifying *away from*, *off from*; 'the one object is supposed to be set at such a distance from the other, that they cease to be in any manner connected.'

The derivation from Gr. *ἄνω*, to tie, is by no means satisfactory: and the passage, in which the noun *ἄνος* is supposed to occur (in the Phœnissæ of Euripides), is very doubtful; several critics being inclined to read *ἄνους* fatigue, instead of *ἄνος*. V. Prof. Dunbar's Exerc. p. 186. It has been supposed, that, because we find the comparative *ἄνωτις*, farther, and the superlative *ἄνωτατος*, farthest or most remote; we may conclude that there formerly existed an adjective, of the form of *ἄνος*, signifying *distant* or *remote*, though it had become obsolete. But all that can justly be inferred from the existence of *ἄνωτις* and *ἄνωτατος*, is that they have been formed from the preposition; in the same manner as in A.S. *ufer* superior, *upper*, and *ufemest* supremus, *uppermost*, have had their origin from *uſa* supra, *up*; and *inner*, Isl. *inra*, interior, Eng. *inner*; *innemest*, Isl. *instr*, intimus, Eng. *inmost*, from *inne* intro, within. We are not authorised to conclude, that in A.S. there must have been an adjective, resembling *ufe* or *uſa*, signifying *high*; or in A.S. and Isl., one of the form of *inn*, bearing a positive sense analogous to that of the comparative and superlative.

The conjecture of Horne Tooke, with respect to *af*, the Goth. and A.S. preposition, of a similar signification, is as whimsical as can well be imagined. He views it as 'a fragment of the Goth. and A.S. *afara* posteritas, &c. *afora*, proles;' observing, that 'it is a noun substantive, and means

always consequence, offspring, successor, follower,' &c. Div. of Purley, I. 367. Had he derived Moes.G. *afar* post, *after*, from this source, it would have had some verisimilitude; although the inverse is most probable. Had he looked into the Isl., without supposing so strange a section of a word, he would have found a preferable etymon, according to his own idea, in *afe* avus, *afi*, id. Gloss. Edda; in Hym. 28. 2.

Wachter deduces *ab-en*, deficere, from the adverb of defect *ab*. If we must have a verb or a noun as the root of the particle, perhaps this verb may be found to have as good a claim as any other. It is, doubtless, the same verb in another form, which Kilian gives as old Teut.; *av-en* abire, deficere, to *depart from*, to fail or fall off.

I shall now consider the different senses given of *af* in their order, as illustrated by the use of the synonymous prepositions in the various dialects of the Gothic.

1. *Departure from*, in regard to *place*. 'When he was come down, *af fairgunja*, from the mountain;' Matt. 8. 1. *af*  $\tau\tilde{\epsilon}$   $\theta\epsilon\omicron\upsilon\varsigma$ , A.S. *of tham munte*; also in Mar. 9. 9. the same in both versions. In Isl. it is *af fiallenu*, literally 'off the fells.' We have here the act of departing,—he came down; and the point from which he came, the mountain.—He 'saw two ships standing by the lake: *ith fiskjans afgangandans af im*, but the fishermen, going out of them, were washing their nets; Luk. 5. 2.  $\alpha\pi\omicron\delta\acute{\epsilon}\alpha\iota\tau\epsilon\varsigma$   $\alpha\pi'$   $\alpha\upsilon\tau\acute{\omega}\nu$ . The point of departure, *twa skipa*, the two ships. The striking analogy between the construction of the Gr. and Goth. can hardly escape notice here. *Afgangandans* compounded of *af* from, and *gangan* to go, perfectly corresponds to the Gr. verb composed of *af* and  $\beta\alpha\iota\omega$ ; and both verbs have the same preposition subjoined. The construction of another passage is very similar. 'They said, who shall, *af walujai*, roll us away the stone, *af daurom*, from the door of the sepulchre? Mar. 16. 3. i. e. off the door. The Gr. verb is



ἀπαυλῶν, the preposition *α* in some MSS., ἀπὸ in others; in A.S. *of*.—*Lausei uns af thamma ubilin*, ‘Deliver us from that evil,’ or ‘the evil one;’ Matt. 6. 13. ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. The same idiom is preserved in the A.S. version; *Alys* (loose) *us of yfele*. The act of departure, expressed passively,—that of being loosed, or suffered to go; the point of *departure*,—evil, or the evil one. It may be observed, that the verb *lausjan* is frequently used in a simple sense, as denoting the removal of any impediment to motion or departure: ‘The chains had been plucked asunder by him;’ *galausida af sis thos naudibandjos*; Mar. 5. 4. The Goth. preposition plainly conveys the same idea in another passage, in which it is substituted for *α* in the original: ‘Which of you, having a servant plowing, will say unto him, when he is *come from* the field, go and sit down to meat?’ *Quimandim af haithjai*, literally, ‘coming from the heath;’ Luk. 17. 7. A.S. *of tham aecere*, (Lat. *agro*,) whence E. *acre*. I may subjoin, as a ramification from this primary sense, that ἀπὸ often denotes the *place* of birth, or country *from* which one comes. ‘There came a rich man, *af Areimathaias*, of Arimathea, named Joseph;’ Matt. 27. 57. ἀπὸ Ἀριμαθίας.—‘Now a certain man was sick, named Lazarus, *af Bethanias*, of Bethany;’ Joh. 11. 1. ἀπὸ Βηθανίας.

*Af* is mentioned by Lye as occurring in the Rushworth copy of the A.S. Gospels, in Mar. 14. 17; also *afdael*, *descensus*. But it occurs very rarely, *of* being commonly used as equivalent to ἀπὸ.

Alem. *aba*, *de*. *Aba dien himela falta Truhti tifela*; De cælis cadere fecit Dominus daemonia; Notker, Psa. 95. 5. *Ab-fallen* decidere; corresponding to Isl. *affal casus*, *lapsus*. Alem. *ab-weg* ambages, *declinatio a via recta*; *ab* denoting departure, *weg* the point from which it commences: *apa-sceran*, *radere*, to cut off.

Isl. *afhuga*, *ex animo deponere*, *afhyggia* id.; *afkoma*, *posteritas*, q. what *comes off*, or takes its departure *from*, as

a branch broken off from a tree; *aflaenda sik*, patriam relinquere, to go *off* or *from* one's own land or country.

2. Distance *from*, as to place. 'And the leprosy, *aflaith af imma*, left him;' *off-went from* him, Mar. 1. 42. ἀπῆλθεν ἀπ' αὐτοῦ; q. went to a distance from him, he being thoroughly cleansed. Isl. *hvarf—af honum*.—*Af thamma*, 'from him that hath not, even that he hath, *afnimada af imma*, shall be taken away from him;' Luk. 19. 26. Ἀπὸ δὲ τοῦ ἀρνηθέντος ἀπ' αὐτοῦ. Prof. Dunbar gives ἀποβαλλω, I throw *from*, as a proof that the Gr. preposition signifies *away from*, *off from*. Exerc. p. 187. 188. We find this very use of Goth. *af* in composition. 'And he, *afwairpands wastjai*, casting away his garment, rose;' that is, throwing it *from* him, to a distance; Mar. 10. 50. ἀποβαλὼν τὸ ἱμάτιον. The same phraseology occurs both in Gr. and Moes.G. in a resolved state. 'If thy right eye offend thee, pluck it out, and *wairp af thus*, cast it, or *throw* it *off* from thee;' Matt. 5. 29. βάλλε ἀπὸ τοῦ; also in verse 30.

Alem. *abgrunte*, abyss, that is, distance *from* the ground or bottom; Isl. Su.G. *afgrund* id.; *afheld*, abstinence, holding or keeping at a distance *from* any object. Alem. *ablibe*, death, from *ab* and *libe* life, q. departure, or being at a distance, *from* life.

3. Distance, in regard to time. *Fram* is the Moes.G. preposition, which is almost uniformly used in this sense. *Af*, however, occurs in Mar. 10. 6. *Af anastodeinai gaskastais*, 'from the beginning of the creation;' ἀπὸ δὲ ἀρχῆς κτίσεως. In Isl. *af upphafe skepnunnar*. In A.S. *fram* occurs. But we have *of* in a parallel passage; *of middan-geardes fruman*, a mundi principio; Matt. 24. 21.

Su.G. *af* id. *Af Pinghis dagha till Martins maesso*; From the day of Pentecost till Martinmas. I.L. Bygg, ap. lhre.

4. The preposition sometimes denotes the *mode of action*, as proceeding from a certain principle. 'Be not overcome of evil, but *gajiukais af thiutha unthiuth*, overcome with good evil; Rom. 12. 21. Here it is used for *in* τῷ αἰματί. — *Af missilbin tauja niwaiht*, 'I do nothing of myself;' Joh. 8. 28. ἀπ' ἑαυτοῦ, Gr.; of *me sylfum*, in A.S.; *af mer sialfum*, Isl. The *mode of doing or acting*, as before, is, not of himself, but as instructed by the Father.—'He shall not speak, *af sis silbin* of himself;' ἀφ' ἑαυτοῦ, Joh. 16. 13. A.S. of *hym sylfon*.—'Sayest thou this thing, *abu thus silbin*, of thyself, or did others tell it thee of me?' Joh. 18. 34. ἀφ' ἑαυτοῦ. A.S. of *the sylfum*. Here we have the act, saying or speaking; the thing concerning which inquiry is made, the origin of this act, or the point from which it proceeded. It is asked, whether it was from the suggestion of the Governor's own mind, or from the report of others?

It may be observed, that *abu*, which occurs in this passage, is evidently a modification of *af*, with the substitution of one labial for another, and the addition of *u* paragoric, in which the Goths delighted. *U* sometimes appears as here without, and elsewhere with, the aspirate, in the form of *uh*; and it is found affixed to almost every part of speech. V. Ihre, Ulph. Illustr. p. 274. 275. When the Goth. preposition has this addition, it very nearly resembles its Alem. synonyme *abo*.

5. *Negation*. Moes.G. *af-quithan*, to renounce, from *af* privative and *quithan* to speak. 'Whosoever *ni af-quithith allamma aigina seinamma*, forsaketh not all that he hath;' all his possession, Scot. his *aught*; Luk. 14. 33. The verb in Gr. is ἀποτάσσειν, from τασσν, to appoint, conjoined with ἀπὸ *ab*, signifying to depart from, to abdicate; like Lat. *ab-dico*. The term used in the Isl. version is perfectly analogous, *afseger*, from *af* and *seg-ia* dicere, to *say*.—*Afaikan* negare; from *af* and probably *jaka* affirmare. *Af-satjan*

amovere, from *af* and *satjan* ponere, to put out of one's place or seat.

A.S. *af-god* idolum, also used in Isl. *af-godnesse*, idololatry. Alem. *aba-hoten* negligent, i. e. honoured not; Otfrid. *Ab-anst* invidia, from *ab* and *anst* gratia, favour. Isl. *af-quedan*, renunciare, like Moes.G. *af-quithan*. Su.G. *af-saega* id., compounded precisely in the same manner, from the verb signifying to say. *Af-haenda*, alicui aliquid abripere, to snatch any thing out of one's hand; from the preposition and *hand* manus.

Mr Bonar, in his very ingenious *Disquisitions*, has justly remarked the affinity between the preposition  $\acute{\alpha}\nu\theta$ , especially in its aspirated form  $\acute{\alpha}\phi$ , and the Eng. adverb *off*, originally *aff*. But it will not be readily conceded that the Gr. word is the root. For, from what has been seen, there seems to be much more reason to view it as merely a branch from the same common root. There appears to be as little reason for asserting, as in p. 326, that the adverb *off* is 'quite a different word, and from a different source, from the preposition *of*.' For, from all that we can observe of the use of the ancient synonymous terms, in the various dialects of the Goth., they seem radically the same. Moes.G. and A.S. *af* privative is evidently the same with the preposition: and the preposition assumes an adverbial character merely because it is added to the verb, instead of being prefixed. We have a striking proof of this in Moes-G. *afwairpands*, as compared with *wairp af*, referred to above. Mr B. has observed, that 'besides the preposition  $\acute{\alpha}\nu\theta$ , we find in use  $\acute{\alpha}\nu\theta$  as an adverb, denoting *far off*, with its derivative  $\acute{\alpha}\nu\theta\eta\varsigma$ , from *far*.' p. 321. This is a just illustration of our idea. For what is the adverb  $\acute{\alpha}\nu\theta$ , but merely the preposition used adverbially, and evidently retaining its primary sense of *departure* or *distance*?

Διὰ.

The resemblance between this and any Goth. particle of similar use, is less obvious than in various other instances. Moes.G. *thairh*, whence E. *through*, in signification more strictly corresponds to διὰ, than any other preposition. But there is reason to believe, that there has been a radical affinity between the Gr. particle and Moes.G. *du*, although more generally signifying *ad*, to.

It has been observed, that διὰ may in general be translated by *through*, whether applied to *matter*, to *space*, or to *time*; and that, in a secondary sense, it denotes *causation* in all its forms. I shall give some examples of the use of *du*, or its synonymes, 1. as apparently signifying *through* in respect of *space*; 2. in regard to *time*; 3. as denoting *causation*.

1. *Through*, as applied to *space*. ‘And very early in the morning,—*atiddjedun du thamma hlaiwa*, they advanced all the way to the sepulchre;’ Mar. 16. 2. The verb has *at*, signifying *ad* to, for its prefix, and *du* following. “They came thus far *through* all the difficulties they had to encounter, arising from the darkness, the solitariness of the place, their fear or their apprehension of the impossibility of rolling away the stone, or of opposition from the guard of soldiers.”—*Ik du Attinganga*,—I go or proceed to the Father;’ Joh. 14. 12. also ver. 28. περιβασι πρὸς. It is well known that this verb properly signifies to make a journey, referring to the space passed through, as formed from *περὶ* transeo, transadigo.

In composition it seems, in several instances, to convey the same idea. ‘And when he was gone forth into the way, there came one running,’ *duatrinnands ains*; Mar. 10. 17. Gr. *περδραμὸν*, accurrens. The Goth. word conveys a more extensive idea. For *atrinnan* signifies to run towards, from

*at ad*, and *rinnan* *currere*. But here the preposition *du* is prefixed; *duatrinnan* corresponding to *διατρέχειν*, and *διαδρομίω*, *discurro*, *percurro*. In the same manner, where *περιερχομαι*, *accedo*, is used, Matt. 8. 5. 25, Mar. 12. 28, Ulpilas substitutes *duatgangan*; which, unless we view the use of the preposition as merely tautological, is stronger than *διερχομαι*, *transeo*, *pertranseo*. For the Goth. verb, according to its form, would signify to *approach* to a point in reference to the *space passed through*. *Duatsniwan* ‘drew to the shore;’ Mar. 6. 53. the translation of *περιερχομένου*, is from *du*, *at ad*, and *niwan* *ire*, *venire*, *strenue aggredi*. *Du* seems to denote the difficulties, or resistance, the disciples met with in bringing their boat to the shore.

When *διὰ* is explained as signifying *between* or *among*, it must be viewed as a modification of this sense. ‘They had disputed, *du sis misso*, among themselves, who should be the greatest;’ Mar. 9. 34.—‘The shepherds said, *dis sis misso*, one to another;’ Luk. 2. 15. *him betwynan*, A.S. version.—They ‘communed with one another what they might do to Jesus,’ *du sis misso*; Luk. 6. 11. in A.S. *betwux hym*. Although *περὶ* be the preposition used in these passages in the Gr., yet in two of them it is preceded by a verb having *διὰ* as its prefix; Mar. 9. 34. *διελίχθησαν*; Luk. 6. 11. *διελάλουν*.

2. As to *time*.—*Immuh wulthus du aiwam*; ‘To him be glory (q. *wealth*) for ever;’ *in* or *per secula*; Rom. 11. 36. nearly the same with the phrase used by Gr. writers, *δι’ αἰῶνα*, in *aeuum*, or in *aeternum* — *Sigai mith izwis du aiwa*; ‘He shall abide with you for ever;’ Joh. 14. 16.

3. As denoting *causation*. It has been observed by philologists, that *διὰ* is often used in lax discourse in the sense of Lat. *propter*, *ob*: as *διὰ τῆς*, and *διὰ ταῦτα*. V. Scapul. *Du* frequently occurs in a similar connexion and meaning. As used in this way, it must properly be viewed as a con-

junction. But, although its grammatical form be slightly changed, this very change, similar to that in regard to the Gr. preposition, indicates its original application.

It marks the *impulsive* cause, or motive of conduct. ‘I have married a wife, and *du the ni mag quiman*, therefore I cannot come;’ Luk. 14. 20. Gr. διὰ τοῦτο.—*Duth the*, ‘*Therefore*,’ or ‘for this cause, Moses gave us circumcision;’ Joh. 7. 22. also διὰ τοῦτο.—‘Fear not Zacharias, *du theei*, for thy prayer is heard;’ Luk. 1. 13. Gr. διὰ;—‘Cause driving away fear,—the hearing of his prayer.—Joseph also went up—unto the city of David, *du theei was*, because he was of the house and lineage of David;’ Luk. 2. 4. Gr. διὰ τὸ ἰσχυρ.—Cause of his taking this journey,—his relation to the royal family.

In the same sense it is used for διὰ τί. *Du quhe ni attauhuth ina*, ‘*Why* have ye not brought him?’ Joh. 7. 45. *Propter* quid, for what reason? what cause has prevented you from bringing him as a prisoner? *Quhe* is used for *quha* quid; Hickes. Gram. p. 35. *Du quhe* again occurs in the same sense, chap. 8. 43. 46. for διὰ τί.

It marks the *consequence*, as referring to the *efficient* cause previously mentioned. ‘The power of the Highest shall overshadow thee, *dutheh*, therefore also that holy thing—shall be called the son of God;’ Luk. 1. 35. Gr. διὰ, from the preposition διὰ and ὅ quid. As A.S. *the*, signifying *quod*, seems to be merely the relative used as an adverb, it is probable that Moes.G. *the*, *theh*, was originally a part of some pronoun equivalent to *this* or *that*; especially as *tho*, the accusative plural of the article, is used in the sense of *haec*.

It sometimes signifies the *procuring* or *meritorious* cause. ‘Behold thou shalt be dumb, and not able to speak,—*du theei*, because thou believest not my words;’ Luk. 1. 20. Gr. διὰ τὸ.

This particle also denotes the *final* cause. ‘But, *duth the*, for this cause, came I unto this hour;’ Joh. 12. 27. —

*du* *tīro*.—‘He ordained twelve, *du wisan mith sis, that*,’ or ‘to the end that, they should be with him;’ Mar. 3. 14. Gr. *ἵνα*.

The Anglo-Saxons have changed *du* into *to*, substituting one dental for another, and perhaps giving nearly the sound of *u* to *o*. In Alem. and Franc. it assumes the various forms of *za*, *ze*, *zi*, *zua*, *zuo*, the *d* being softened to *ds* or *z*. Kero uses *za* for Lat. *ad*. *Zi thiū*, *ad hoc*; Otfrid. *Zuaauhchonte*, *adjungentes*, Kero; adding or *eking*, *to*. *Zuakangen* *accedant*, *id.*; corresponding to Moes.G. *duatgangen*, only that the latter has a double prefix. *Zui*, also *zu we*, *ad quid*, *cur*; Otfrid. The latter is evidently analogous to Moes.G. *du quhe* *quare*. Isl. *thui*, *ideo*, *quia*, is viewed by *lhre* as synonymous with Moes.G. *du*; as well as the Su.G. causal adverb *ty*, bearing the same signification.

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## CHAPTER IV.

### OF 'Ex and 'Er.

'Ex, *iz*; Lat. *Ex*, out, out of.

For some time I did not suppose that there was the slightest affinity between these and any preposition in the Goth. tongues. But in the adoption of this idea, too little allowance was made for the change often produced in the enunciation of the same term, when it passes from the lips of one people to those of another, and for its various modifications among the same people during the lapse of ages.

Accidentally observing that the particle *us* frequently appeared in the Moes.G. version, both by itself and in com-



position, in the place of *ix* or *ix̃* in the Gr., it occurred that the terms might be radically the same. In consequence of comparison, I am more and more confirmed in this opinion, especially as the same preposition, in its transition from the Scythians to the ancient Germans, has assumed the form of *ux*, and is still by their descendants written and pronounced *aus*. Occasionally, however, *us* is used in Alem. Nor is it unworthy of attention, that, as there are various radical terms which the Goths and Celts appear to have held in common, the preposition exactly corresponding in signification to these in Gael. and Ir. is *as*. It may be supposed, that this had sometimes been pronounced *es*; for *as esreimeach* signifies deviating, (Lhuyd, O'Brien, Shaw;) it would seem to be compounded of *as* or *es*, out of, and *reim* the road or way.

There is no vestige indeed, of the preposition *us* in A.S., though very nearly allied to Moes.G. But we know that particular nations have from habit been attached to particular sounds; or, from peculiar conformation of the organs of speech, have found the enunciation of some letters more easy, or more agreeable, than that of others. Thus, where the Germans use *z*, the Belgae prefer the harder sound of *t*. The same predilection for hard sounds has been manifested by their descendants, or at least by the Anglo-Belgae, in Britain. They uniformly use *ut* in the same sense with *ix*, *ix̃*. But they did not find it necessary to change the soft sound of the Moes.G. into a harder one. For besides *us*, the latter had *ut*, and *uta*. Although these had the same general signification with *us*, they were used adverbially, and in the sense of *ix̃*, extra, foras. Moes.G. *ut* seems, however, to have had the same force with *us* in composition; as far as we can judge from a single example. This is *utbaurans was*, efferebatur, 'was carried out;' Luk. 7. 12. from *ut* and *bair-an* to bear; used for *ix̃* *ix̃* *ix̃*. *Utana*, formed from *ut* or *uta*, is used as a preposition in the sense of extra. The Anglo-Saxons seem

to have borrowed their *ut* and *utan* from Moes.G.; both having the same signification as in the parent language.

We may conjecture perhaps, that originally the preposition more nearly resembled *iz* than *ix*, both from the form retained in Lat., and from that of the Moes.G. and Alem. The letter *ξ* or *x* was unknown to the Gothic tribes; and, that letter in Moes.G., which has greatest similarity, is sounded as Gr. *χ*. In the use of this preposition, the Moeso-Goths seem to have approached as nearly to the sound of *x* as their language could permit, while in order to express it, they confined themselves to a single letter. For they often used *uz* instead of *us*; and in this form it passed to the Alem. I need scarcely mention the common interchange of vowels, not only in words derived from another language, but in derivatives of the same language; or urge the observation of Wachter, that *u* assumes the form of all the other vowels. Perhaps it may be conjectured, that the Moeso-Goths, occasionally at least, pronounced *u* like the Germ. diphthong *ü*, which has the sound of Eng. *e*.

It greatly strengthens the hypothesis, that *us* or *uz* was originally the same with *iz* and *ex*, that *us* was used, as an affix, by the ancient Latins, precisely in the same sense. Thus, where the Goths said *us himinam*, from heaven, the Latins postponed the preposition, making *coelitus*, that is, *ex coelo*. For *us hairtin*, *ex corde*, they used *cordicitus*, from the heart. The very word *cor*, which is deduced from Gr. *καρδία*, seems radically the same with Moes.G. *hairto*. The difference of the initial letters forms no valid objection; for it is well known that in Isl., the oldest dialect of the Goth. now extant, the letters *h* and *k* are constantly interchanged. Where the Goths said, *us waurtim*, the Romans used *radicit-us*, by the roots. In the same manner they formed *fundit-us*, *ex fundo*; *stirpit-us*, a stirpe; *medullit-us*, *penit-us*, &c. V. Ulph. Illustr. Praef. p. 7.

From the power of the final letter, perhaps we may view *uz* as a sort of intermediate form of the particle between *ut*

and *us*, or as a compound of both, *q. uts*; especially as we find them conjoined in *utus-gangan*, egredi.

The Gr. preposition *ix* has been derived from *ixa*, the same as *ixa*, cedo, I quit, yield, or give way. I shall only remark the affinity between this and the Goth. verbs which have the same signification: A.S. *wik-an*, Alem. *uicc-an*, *uich-en*, Su.G. *wik-a*, Isl. *vyk-a*, *veg-ia*, Germ. *weich-en*, *cedere*. Wachter observes that some derive the Germ. verb from *ixun*, *w* being prefixed. But he hesitates as to this, because *weichen* signifies to yield as to place, but *ixun* to yield in the way of obsequiousness. He prefers deriving it from *weg*, an adverb denoting motion from a place. It is surprising, that, for the reason given, he did not think of inverting the etymon. For from the figurative use of the Gr. verb, compared with the simple sense of the different Goth. synonymes, it would seem most probable that the former is the derivative.

The variety of Goth. verbs, corresponding in signification with the supposed root of *ix*, had suggested the idea, that the Gr. preposition might have had its origin from some old Scythian or Gothic word denoting change of place, which is admitted to be the primary sense of the particle. Moes.G. *wigs*, the oldest northern term signifying a way, seemed to indicate some affinity, at least to *ix*. It is also applied to a journey, or to the distance to which one goes from any given place. *Wegs*, which appears to acknowledge a common root, denotes motion. It might seem to confirm this idea, that as in Isl. the verb signifying *to give place*, has the form of *veg-ia*, (Verel. Ind.) *veg* is rendered, *via*, *iter*. But it apparently derives still greater probability from the use of Germ. *weg*, an adverb denoting motion from a place, and signifying *hinc*, *inde*, *foris*, *procul*, &c. This seems to be merely *weg*, a way, used adverbially. Hence A.S. *on weg*, *ad iter*; *on weg ge-witan*, *in iter discedere*, *abire*; *weg-faran*, *iter facere*; *aweg* *absens*, *he is aweg*, *abest*, *he is away*. V. Somner. Alem. *aruuegan* *reverti*, *redire in viam*.

As it has been thought that the Aeolic digamma approached nearly to the sound of *W*, we have only to suppose that this was laid aside in the pronunciation of *wigs*, when the Greeks began to be more refined. Thus *igs*, or *egs*, would remain, which might easily assume the form of *iz̄*. It deserves to be remarked that in Germ., and Belg., *weg* is used to this day in composition, in the same sense as the prepositions *in*, *iz̄*, *ex*; as *weg-arbeiten*, to work something *away*, *weg-bringen*, to remove, *weg-eilen*, to haste *away*; Ludwig. Some of the terms seem almost the same, in combination and in signification, with those used by Ulphilas; with this difference only, that *weg* is used in place of *us*. Moes.G. *us-gangan*, abire, exire, Teut. *wegh-gaen*, Germ. *weg-gehen* abire; *us-niman* tollere, Teut. *wegh-nemen*, id; *us-sandjan*, emittere, *wegh-senden* abmittere; *us-wairpan* ejicere, *wegh-werpen*, Germ. *weg-werffen*, abjicere; *us-hlaupan*, exilire; *wegh-loopen* aufugere.

It may be supposed that Moes.G. *wigs*, or some cognate term of a similar meaning, might in course of time, and by passing through the mouths of different tribes, be changed to *iz̄*. But it must be acknowledged, that we can scarcely suppose that the Moeso-Goths would so far corrupt their own term as to transform it into *us*. It would be necessary to take it for granted, that they had borrowed it from some other people, after it had been considerably metamorphosed. I do not therefore attempt to solve the difficulty: and have merely thrown out these ideas, suggested by the etymon of the Gr. particle commonly given, and in some degree confirmed by analogy, as perhaps not unworthy of attention from the *amateurs* of philological research; and proceed to take a comparative view of the Gr. and Goth. prepositions, without presuming to determine the origin of either. For it ought ever to be remembered, that etymology, although a field which by its fairy prospects invites to the most ample and bewitching range, is, from the remoteness of the objects presented to

view, and by reason of the mist of ages in which they are frequently involved, often incapable of being illuminated by the unclouded ray of demonstration.

1. The primary idea attached to *ἐκ*, *ἐξ*, is that of *place left or quitted*. ‘And a voice, *quam us himinam*, came *from* heaven;’ Mar. 1. 11. ἤγιντο ἐκ τῶν ἑρμηνῶν. That which *left or quitted* its *place*—a voice; the *place quitted*—heaven. Let us for a moment substitute *wigs* or *wegs* as the preposition, throwing away the digamma. A voice came;—the commencement of its *way*—heaven.—‘Joseph also went up *us Galeilaia*, *us baurg Nazaraith*, from Galilee, out of the city of Nazareth;’ Luk. 2. 4. ἐκ πόλεως. V. Ulph. Illustr. p. 43. It is also, like *ἐκ*, as applied to *place* in relation to the mind, used in the sense of *with*. ‘Thou shalt love the Lord thy God, *us allamma hairtin theinamma*, with all thy heart, *gah us allai saiwalai theinai*, and with all thy soul,’ &c. Mar. 12. 30. ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς, &c. It indeed still retains its primary sense here. For, as it is operative love alone that is required or accepted, the thing which leaves the heart, in its actings *ad extra*, or in the proofs of its previous existence there, is love.

2. It is applied to *time*. ‘Ἐκ τῆ δειπνου ἀποχώρησεν;’ ‘he went away after supper.’ He went away;—from what he took his *way*—supper.—‘And as Jesus passed by, he saw a man which was blind, *us gabaurthai*, from his birth;’ Joh. 9. 1. ἐκ γενετῆς.—‘Jesus knew, *us frumistja*, from the beginning, who they were that believed not.’ *Uzuh thanima mela*, ‘from that time many of his disciples went back;’ Joh. 8. 64. 66. ἐξ ἀρχῆς;—ἐκ τούτου.—‘All these have I kept, *us jundai meinai*, from my youth up;’ Mar. 10. 20. ἐκ νεότητός μου.

3. It denotes change of *state* or *situation*. ‘Ἐξ εἰρήνης πο-

λαμῶν, 'out of peace to go to war.' The idea suggested by *wigs* or *wags* would apply here. The act, going to war;—the *way of going*—or what they go from,—peace. It has been observed, that the Gr. preposition frequently denotes *eminence*, or *distinction*; as what is taken from a number generally possesses qualities superior to the rest; thus, ἐξαιρῶντες, *eximius*, chosen *from among*.' Dunbar's Exerc. *Us* is used in the same sense. 'He called to him his disciples, and *gawaljande us in twalib*, choosing of them twelve, &c.; Luk. 6. 13. ἐκλεξάμενος ἀπ' αὐτῶν. The phrase is retained in Scot., making allowance for the different form of the preposition; *weiland out*, selecting.—*Ains us thizai managein*, 'one of the multitude; Mar. 9. 17. ὡς ἐκ τῶ ὄχλου. The passage is rendered by Luther, *Einer aus dem volck*.

4. It denotes the *materials* of which any thing is made. Ποτήριον ἐκ χρύσου, 'a cup of gold.'—'He spat on the ground, and *gawaurhta fani us thamma spaiskuldra*, made clay of the spittle; Joh. 9. 6. ἐκ τῷ πτύσματος.

It may be added, that *ἐκ* frequently denotes *origin*, as referring to the place of *birth*. This, indeed, is merely a peculiar restriction of the primary sense of the particle. But it deserves particular attention, as illustrative of the intimate connexion between *ἐκ* and *us*. *Us Galeilaia*, 'out of Galilee ariseth no prophet; Joh. 7. 52. ἐκ τῆς Γαλιλαίας. V. also verse 41. And in verse 42. it is said, 'Christ cometh *us fraiwa Daweidis*, of the seed of David, and, *us Bethlaihaim weihsa*, out of the town of Bethlehem; 'ἐκ τῷ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλαὴμ. It has been observed, that *ἐκ*, 'in certain phrases, and with names of places, is often used as synonymous with ἀπὸ, both denoting the place quitted.' Dunbar, p. 190. We have a proof in the words last quoted, as in many other passages, that *us* is used for both.

In a similar sense it denotes what *springs* or *grows* from something else. ‘No man eat fruit, *us thus, of, or from off*, thee hereafter for ever;’ Mar. 11. 14. *ix roũ*.

1. In composition, *Us*, like *ix*, retains its *original* meaning. ‘Into whatsoever city, *in-gangaith*, *ἰστέχασθε*, ye enter, and they receive you not, *us-gangandans*, *ἰξιλόγους*, going out into the streets,’ &c. Luk. 10. 10. Sometimes with the addition of *ut*, as signifying *foras*; as, *Usgangands ut*; Matt. 26. 75. ‘going out,’ *ἰξιλόω, ἰξω*.

Alem. *uz-crepis*, effoderis, is formed like Moes. G. *us-graban* effodere; *uz-hoben*, levare, like *us-haffjan* id.; *uzi-trippun* ejectam, like *us-dreiban* ejicere; *uz-kakangan*, egredi, like *us-gangan* id.; *uz-sentit*, foras mittit, like *us-sandjan*, emittere; *uz-urft* jactum, like *us-wairpan* ejicere, &c. &c.

2. Sometimes it is used *intensively*. ‘They were, *usagidai*, sore afraid;’ Mar. 9. 6. exactly corresponding to *ἰφοβοι* in the Gr.—‘I came not to destroy the law,—but *us-fulljan*, to fulfill; Matt. 5. 17. adimplere, finem facere, Lye. The Gr. word is *πληρῶσαι*.—*Us-geisnodedun*, obstupuerunt, ‘they were affrighted;’ Mar. 16. 5. *ἰσθαμύνθησαν*, from *ix* intensive, and *θαμύνω* paveo.—‘That they may be *us-tauhanai*, made perfect; Joh. 17. 23. from *us* and *taujan* to do; *πιτιλωμένοι*. To this agrees Germ. *aus-machen*, perficere, q. to make *out*, to finish; *aus-spaehen* explorare, to spy out; *aus-erwehlt* eximius, what is *twil’d*, or chosen in preference to others.

3. It has also a *privative* sense. Moes. G. *kiusan* signifies to choose; with the preposition prefixed, to reject. ‘The stone which the builders *us-kusun*, rejected;’ Luk. 20. 17. Here it is used like *ἐπὶ*. The word in Gr. is *ἀποδοίμασιν*. V. also chap. p. 23. Mar. 8. 31. *Lukan* signifies to lock,

*us-lukan* to open. ‘*Us-lukan*, to open the blind eyes;’ Joh. 10. 21.

As Alem. *burger* signifies *civis*, *us-burger* is *civis extraneus*; *us-lude* denotes foreigners, from *us* negative and *leute*, Lat. Barb. *leudi*, homines. Germ. *aus-thun* to do; *aus-streichen* delere, from *aus* and *streichen* to strike.

I shall only add, that in Alem. *uzan*, *uzzan*, *uzzana* signify extra, like Gr. *ἔξω*. *Uz*, in the modern Saxon, still corresponds to *ex*.

‘Eν. Lat. *In*.

This preposition has been derived from the verb, *ἵω*, *ἵρῳ*, or *ἵρῳμι*, to clothe, and thence to cover; ‘q. the *clother*, *coverer*, and, by generalizing this idea, *container* or *comprehender*.’ In order to obtain the idea of *comprehension*, there must be rather a violent transition from that of *clothing*, such as we cannot conceive a rude people to make; for such must be the state of every people, when they form those *winged words* which are indispensably necessary in a very early stage of social intercourse. I would prefer the etymon given by Lennep, from *ἵμῃ* sum.

1. The general idea, primarily conveyed by the preposition, is that of the *place* in which any object presently *is* or *exists*. This gives the most simple idea of *containing* or *comprehending*. Is the question asked, Where is the place of such a person? that is, his *τὸ ἔσθαι*, where he *is*; the answer may be, that he is *ἐν ἱερουσαλὴμ*, that he resides or *is* there, Jerusalem being the city that *contains* him. We find, indeed, that *ἐν*, which may be viewed as the contraction of the infinitive, and *ἐν*, were used by the poets for *ἐν*. Both are met with in Homer. *Εἰν* may have been the ancient form of the particle. We may suppose it to have been secondarily applied to *state* or *condition*, by a slight transition from the idea of *place*.



'Εν δυνάμει εἶναι, posse, Thucyd. i. e. to be in a state of power;—power the peculiar mode or character of *being*.—'Εν ᾧ τινα εἶναι, accusari, &c. It is also applied to *time*. The substantive verb seems to answer here at least fully as well as ἐννύω. 'Εν σπονδαῖς ποιεῖν, He did it during the truce;—the truce *being, existing, or enduring*, while he did it.

But perhaps it may be deduced from the old verb εἶναι, whence εἰμι, eo, also venio; infinitive εἶναι. It is singular, that although this verb is compounded with all the other prepositions, it does not appear with *in*; as if it had been meant to intimate, that the preposition itself, being formed from the verb, could not, with propriety, be prefixed. It cannot be viewed as denoting *motion* towards a place, for this is more consonant to the signification of εἰς; but rather the *termination* or *result* of this motion, which we express by saying, that a person has *come* to a particular place (which is another sense of the verb), or referring to the place which receives him, or the *recipient* object. It may be supposed to have been primarily applied to objects capable of motion. This will include most of the examples given in illustration of ἐννύω.

1. As to place.—'Εν τῇ οἰκῇ καθέζετο, 'she sat in the house;' Joh. 11. 20. The state—sitting; the recipient—the house; as contrasted with what is said of Martha, in the same verse, that she *went out*.—Κατέβαινεν ἐν τῇ κολυβάτῃ, 'he descended into the pool;' Joh. 5. 4. The act, going—he *went down*; *termination* of this act, the place to which he *came*, or the recipient,—the pool.—'Ελθὼν ἐν Ἑλλάδι, 'to come into Greece. The act, coming; that *to* which he *came*, recipient after his coming,—Greece.

2. As applied to time. 'Εν ἑπτα ἡμέραις ἀποθνήσκουσιν, he will die within seven days; Hippocrat. The event—death; the period within which it *arrives* or *comes*, seven days.

It might seem to be a confirmation of this etymon, that the meaning of A.S. *innan* is, to *enter*; *Syththan* he *innath*,

postquam illa ingressa fuerit; Boet. 22. 1. Teut. *inn-en* also signifies to put in, to bring in, to gather, to receive; as it is still said in Scotland, to *in the crop*. In Isl. the secondary sense of *inna* is to repay, to recompense the labours of another, q. to give him an opportunity of *gathering in* what he has sown. But it is uncertain whether the Goth. verb may not have been formed from the preposition. The learned Ihre, indeed, derives the preposition from the verb, (Gl. Suio.G. vo. *Inne*, p. 989;) Horne Tooke, from Moes.G. and A.S. *inna*, which he says, ‘means uterus, viscera, venter, interior pars corporis.’ A.S. *inna* occurs in the sense of uterus; *innoth* more frequently, and as bearing the other senses mentioned. There is not, however, the slightest proof that Moes.G. *inna* was ever used in this sense; but rather the contrary. For in Luk. 1. 11; 2. 21. where *innothe* in the A.S. version denotes the uterus, *wamba* is used by Ulphilas. Moes.G. *inna* merely signifies intus, within; and is evidently a derivative from the preposition *in*.

Without confining myself to the more original senses of the particle, or attempting to accommodate them to any particular etymon; I shall state the more common significations of *i*, and show the analogy between these, and those in which *in* occurs.

It may be previously remarked, that Goth. *in* sometimes assumes the form of *inuh*; *u* or *uh* being frequently added, *euphoniae causa*, to verbs, adverbs, and prepositions. *Inuh* also occurs, with a pronoun subjoined, in an adverbial form.

1. Moes.G. *in* is used in the same manner with *i*, in regard to *place*. ‘It giveth light to all that are in *thamma razna*, in the house;’ Matt. 5. 15. *i τῇ οἰκίᾳ*.—‘That ye may glorify your Father which is, *in himinam*, in heaven,’ ver. 16. *i τοῖς οὐρανοῖς*. When *in* denotes place in A.S., *on* is subjoined. ‘He cast down the pieces of silver, *in on the tempel*, in the temple;’ Matt. 27. 5. In Alem. *in* has the same

sense. *In huse Cotes*, in domo Dei, Gl. Keron. *In des rihhes huse*, in cujus regni tabernaculo; Id. Prol. p. 17. In Isl. and Su.G. *i* is the preposition signifying *in*. By the vulgar in Scotland this mode is very common, before a consonant. Thus *i' the house*, for in the house, *i' the door*, for in the door, &c.

2. It is applied to *time*. 'And Mary arose, *in thaim dagam*, in those days;' Luk. 1. 39. *in taïs hémérais taútáis*.—'Many widows were in Israel, *in daga Heleiins*, in the days of Elias;' Luk. 4. 25. *in taïs hémérais 'Hlúu*.—'The sabbath, *in-wisandin*, was, or being, past;' Mar. 16. 1. from *in* and *wisan* to be; corresponding to *διαγαγόμεν*; i. e. being through, for the Gr. and Goth. words are analogous in their formation. A.S. *in the tid*, in eo tempore; Bed. Hist. 2. 3. Alem. *in id*. 'Thar er lag giborgan *in Sunnandag in morga*;' 'Where he lay interred till Sunday morning;' Otfrid. *In sinen dagon*, in his days; Id. 1. 17.

3. 'E' is sometimes used for *eis*; as *in xristi pistú*, for *eis xristas*, in manus cadere; Homer. Thus also *eis* is rendered by Moes.G. *in*. 'And thou be cast *in karkara*, into prison;' Matt. 5. 25. *eis φυλακήν*.—'And not that thy whole body should be cast, *in gaiannan*, into hell;' ver. 29. *eis γένναν*. Sometimes for *eis* as signifying *ad*; Luk. 5. 32. 'to call sinners, *in idreiga*, to repentance; *eis metánoian*.

4. The Gr. preposition is used in the sense of *inter*. 'E, *ἐν*, inter quos erat; Homer. So also Moes.G. *in*. 'Blessed art thou *in quinom*, among women;' Luk. 1. 28. *in γυναιξίν*.—'I send you forth as lambs, *in midumai wulfé*, among wolves.' Luk. 10. 3. literally, in the midst of wolves; in perfect consonancy to the structure of the Gr. phraseology, *ἐν μέσῳ λύκων*.—'I say—to every man that is, *in izwis*, among you;' Rom. 12. 3. *ἐν ὑμῖν*.

5. 'E' is explained as signifying *apud*, as in the phrase, *is intry dñai*, *apud se esse* i. e. *mentis compotem esse*; Scapul. In this sense it is used Luk. 15. 17. *Quimans in sis*, 'coming to himself.' In the Gr. however the preposition is *ἐν*.

6. 'E' occurs in the sense of *per*. Scapula refers to Heb. 1. 1. 'God—hath spoken to us, *is viq̃*, by the Son.' Goth. *in* is used in the same sense. 'To give knowledge of salvation—in *afleta frawaurhte ize*, by the remission of their sins;' Luk. 1. 77; *is afiru amariw̃n autw̃n*.

7. 'E' denotes the *efficient cause*. 'Jesus—was led, *in ahmin*, by the Spirit into the wilderness;' Luk. 4. 1. *is t̃ Πνύματι*.

8. The *instrumental cause*. 'I indeed baptise you, *in watin*, with water; but he shall baptise you, *in ahmin weihamma*, with the holy Ghost;' Mar. 1. 8. *is ʒdati*,—*is Πνύματι ἁγίῳ*.

9. 'E', and Moes.G. *in*, both denote the *meritorious cause*. 'For they think that they shall be heard, *in filuaurdein*, for their much speaking;' Matt. 6. 7. *is t̃ πολλολογία*.

10. The *impulsive cause* is marked by Goth. *in*, where *ðia* is used in the Gr. 'He knew that, *in neithis*, for envy they had delivered him;' Matt. 27. 18. *ðia φθόνου*; also Mar. 6. 17. 26; 15. 10; Joh. 7. 13.

11. *In* denotes the *final cause*, also put for *ðia*. 'The sabbath was made, *in mans*, for man, and not man, *in sabbatodagis*, for the sabbath;' Mar. 2. 27.

12. It has been observed, that *is* with a substantive sometimes forms an adjective; as, 'His word, *is ʒwisa ʒ*, was with power;' Luk. 4. 32. *in waldyfnja was*, Ulphil.; from *waldan*

dominari; i. e. 'His word was powerful.' This phraseology corresponds to *is dindaman sinai*, formerly mentioned.

The duplication of the letter *n*, in this particle, forms an adverb signifying *intro*, *intus*, within. *Atgangands inn*, 'entering in;' Matt. 9. 25. also Mar. 15. 43. and Luk. 1. 18. In all these places it corresponds to the Gr. verb compounded with the preposition,—*σινερχομαι*. Sometimes, however, the preposition has double *n*, but with a change of its meaning. 'The soldiers led him away, *inn anagardis*, into the hall;' Mar. 15. 16. Here *inn* is used in the Gr., signifying *within*.

In composition, 1. *in* 'retains the same power as in its simple state.' This observation holds in regard to Goth. *in*; as, *ingangan*, to go in, to enter; *insaiquhan*, intueri, from *in*, and *saiquhan*, to see; *intandjan* comburere, from *in* and *tandjan* to burn, &c. It is the same in Alem.

2. 'Er, in composition, is used intensively, as in *ἰμπεριμαρταν*, *graviter interminari*, *ἰμφοβος*, *expavefactus*, *perterritus*. *In* has this effect in Alem'. *Inedile kind*, *praenobilis puer*, Otfrid; from the same origin with A.S. *aedel nobilis*. *Infiulen* persentire, thoroughly to feel; Id. V. Schilter, p. 481, 482.

3. Like Lat. *in*, it changes the sense of the word to which it is prefixed; as *inwita*, *inscius*; from *in* and *witan* scire. V. Lye. Sotberg thinks that it ought to be read *unwitan*; Ulph. Illust. p. 27. But besides this, we have *in-windans*, *injusti*, Matt. 5. 45, and *in-winditha*, *injustitia*, Job. 7. 18; A.S. *incuths* ignotus, from *in* and *cuths* notus. Alem. *ein* had the same power; as in *ein-gilih*, and *ein-lihhan*, dissimilem, Gl. Keron.; in modern Germ. *ungleich*; *inbintan* solvere, to unbind; *inblanten* displicere, from *in* and *blanden* to please.

It assumes the form of *inna*, when the word to which it is prefixed denotes a state of rest or residence within: as, *innakunths* domesticus, Matt. 10, 25. Gr. *εἰς αὐτόν*; from *inna* and *cunths* notus, q. one known within. *Innathro* also signifies inwardly, Matt. 7. 15. corresponding to *εἰς αὐτόν*; and from within, Mar. 7. 21. the translation of *ἐκ αὐτοῦ*.

Alem. *inna*, *inana*, and *innana*, signify intro, within, Kero; *innan* intra, Otfrid. *Innan theru brusti*, intra pectus; Id. lib. ii. c. 21. 12. *Innathen viscera*, *innethron* visceribus; like A.S. *innothe*, Eng. *inwards*. *Innana* signifies infra, underneath; Germ. *innen* retains its simple meaning. Wachter, in vo., ingeniously remarks that this is maxime intus, procul a superficie.

Alem. *in* resembles Gr. *ἐν*, which joined with a noun in the dative, has the character of an adverb, (as *ἐν σπυδί*, serið). Thus *in uuaron*, revera, literally, in truth; *in uuara*, id.

In Germ. it has assumed the form of *ein*; as *eingang* for *ingang*, entrance; *einfart* for *inwart*, a door, that by which one fares in, or enters. This preposition retains its ancient form in Belg. *in*, in, within. It is the same in composition; *inblaazen*, to blow in, to inspire; *inbrecken*, to break in; *ingaan*, to enter, whence *ingang* entrance, &c.

*In* has had the same force in Isl., as appears from its derivatives and compounds. *Inn* intro; *innan* intra, intrinsecus; *innan ad*, ad intus; *inra*, intus, *inre* interior, *instr* intimus; *inne* domus, *innbve* incola; *innan lands*, intra regionem. *Inna*, sermonem ingredi vel ordiri, Sw. *begynna*, Verel. Ind.; *inquo*, G. Andr. Wachter views A.S. *gynn-an*, Germ. *ginnen*, as formed by contraction from the more simple word still found in Isl., q. *ge-innan*. This seems doubtful, however; as *r* (*g*), and not the mutable letter *G*, sounded *J*, is the initial letter in *ginnan*, with the preposition prefixed, *du-ginnan*, as used by Ulphilas. Junius derives it from *gan* or *genire*; especially as, in Theotisc, *anageng* is used for *anagin* initium.

As Isl. *inn-a* signifies to enter on a discourse, and is given as synonymous with *inquo*, it may be remarked, by the way, that the analogy between the Lat. word, and the terms used in different dialects of the Goth. in the same sense, is very singular. *Inquo*, which is a defective verb, has apparently characters of high antiquity, retaining the marks of transmission from another language. *Inquit*, which is very frequently used by Roman writers, bears great resemblance to Moes.G. *quith-eith* (from *quith-an* dicere), to A.S. *cwæth*, (V. Matt. 7. 21.) also *cwaeth*, from *cwæth-an*, *cwæth-an*. We may also refer to Moes.G. *quath* dixit, Alem. *quis* dicit, *quit* dicit, *qui* dic, *quad ih* dixi, *qhuidit* dicit, *quad* dixit, (Old E. *quoth*) from *queth-en*, *qhued-an*. This gives the strongest grounds of presumption that the Lat. verb, if not originally in the form of *quo*, *quis*, *quit*, is radically the same with the Goth.; especially as the latter sometimes appears with the preposition prefixed, as *enqueth-en*, *inquad-en*, *respondere*, to speak again; whence *inquad* reclamabat, Otfrid; *inchit*, *refertur*, *correspondet*, Notker.

*In* occurs in Isl. in various compound words; as *insigla* obsignare; *inbyrdis* intra navem; *innama* to confine, i. e. to take in, cattle trespassing in the corn fields, &c.

In Su.G. the particle is used adverbially, says Ihre, or in composition. *Inne*, intus, *innan* intra, *innerlig*, internus; *ga in* intrare; *infall* invasio; *inkomst* reditus; *inlaenda*, advenire; *inleda*, inducere, &c.

The composition of *innu* seems uncertain; and, from the use of the aspirate, it may seem doubtful if it has any affinity to *in*. But it may deserve notice, that, as far as we can judge from the most ancient specimens of the Goth., it had been viewed as a derivative from the preposition. For Uphilas translates *innu* by *innuh*. As, *Inuh* this, 'For this cause, shall a man leave father and mother;' Mar. 10. 7. *innu* tæro. This is equivalent to *in* *thizei*, Luk. 4. 18. 'because he hath anointed me;' or *innu*.

## CHAPTER V.

OF *'Eri* and *Kerd*.*'Eri*.

It seems undoubtedly the same preposition that occurs in most of the Goth. languages, although without the initial vowel, and interchanging *b* and *p* as the consonant. Moes.G. *bi*, A.S. *bi*, *big*, *be*, Alem. *bi*, *pi*, Su.G. *bi*, *be*, Germ. *bey*, Belg. *by*. Ihre supposes that Su.G. *bi* at length assumed the form of *wi*, and then of *wid*.

The verb *īwa*, signifying to work, to handle, to follow, has been given as the probable root. Hence *iri* has been viewed as properly meaning *object pressed, adhered to, or object touched closely*. As *bi* is the most ancient and most general form of the Goth. particle, we may perhaps indulge the conjecture, that the Pelasgi, before they took possession of Greece, pronounced the consonant in common with the neighbouring tribes as *β*, or that the preposition had some such form as *βi* or *ebi*. If the leading idea conveyed by the term be that of pressing, might we not trace it to *βia* vis, robur; or rather to the second aorist of the verb *βιδω*, vim affero, *urgeo*, *urgeo*, whence *βi* might be cut off?

On the supposition, that *bi* of the northern nations had a Goth. root, it certainly would be vain to look for it, where Horne Tooke seems assured he has found it, in *byth* the third person singular of the imperative of A.S. *beon*, to be, Div. Parl. I. 402. For, besides the difficulty of applying this part of the substantive verb in the various senses of *be* or *by*, *byth* is itself a variation from the common form of the verb in this mood, which is *si*; and rarely occurs, not being found in Lye's Dictionary, but merely in the Grammar prefixed. It also appears unreasonable to view *bi* as an abbreviation from



*byth*, as the A.S. preposition sometimes assumes the form of *big*, which it could not borrow from this term. Now, this form of the preposition would indicate affinity to some verb of which *big* constituted the radical part; as *big-an*, to inhabit, to occupy, to possess, *by-an* id.; whence *by*, *bye*, a habitation, or place occupied, Isl. *by*, praedium, pagus. If we should suppose this verb to be the root, its general sense would correspond to the Goth. prepositions, perhaps as closely as that of *pressing*, *adhering*, or *following* does to the significations of *iri*. Nor can it be denied that it conveys an idea nearly allied to that attached to the Gr. preposition.

*Eni* is applied to *place*; to *time*; and to *numbers*. But, as it has been observed concerning this term, that it assumes a greater variety of meanings than any other preposition, and is substituted for many others, as for *κατά*, *παρά*, *μετά*, &c.; it may be remarked, that Goth. *bi*, *be*, or *pi*, is used not only for *iri*, but with a similar latitude.

1. It denotes *motion*, or *rest upon*. ‘Whosoever shall smite thee, *bi taihswon theina kinnu*, on thy one cheek;’ Matt. 5. 39. *iri ri diðis su cianþra*. The act, striking;—object *possessed*, or *occupied*, in striking,—the cheek.—‘Thou walkest not, *bi friathwai*, according to charity,’ or ‘love;’ Rom. 14. 15. The motion—walking; the line to be *occupied* in walking, that which we ought to possess,—love. The particle in Gr. is *κατά*.

It is applied to *time*. ‘I will destroy this temple,—and *bi thrins dagans*, in three days I will build another;’ Mar. 14. 58. used for *διά* in Gr.—*Bi quheila niundon*, ‘about the ninth hour;’ Matt. 27. 46. corresponding to *πρί*. It is often used adverbially in relation to time. *Bi the*, ‘When he had ended all his sayings;’ Luk. 7. 1. for *iri*, postquam. A.S. *be* and *bi* denote time. *Be Cmutes daege cinges*; Canuti die, i. e. Canuto regnante; Lye. *Bi thaem faeder*

*lifendum*; *Vivente patre*; Bed. 2. 5. Alem. *bi* has the same application. *Bi jaron quimit er iu heim*; Post annos vinitabit vobis; Otfr. 1. 27. 56. It is also used as signifying, per, pro, propter, de, ex, ad. V. Schifter. As an adverb it has the sense of *ferè*, nearly, almost.

It may perhaps be viewed as a proof that *bi* is used to denote numbers, that it occurs in Joh. 10. 3. in this form; 'He calleth his sheep, *bi namin*, by name;' A.S. *be naman*; Gr. κατ' ὄνομα; one name following, or occupying the place of another. A.S. *be* is obviously used in this sense. *Be endebyrdnyse gerecht*; Per ordinem narravit; Gr. Dial. 2. 35. ap. Lye. *He sette word be worde*; Expressit verbum de verbo; Boet. Procem. i. e. one word after another.

2. *Close upon*. 'And when he was come near, he beheld the city, and gaigrot\* *bi tho*, wept over it;' Luk. 19. 41. Gr. ἐπὶ. The act—weeping; the object which closely occupied tears—the city. *Ofer* is the preposition used in the A.S. version. Ἐπὶ occurs in a similar sense in Luk. 23. 29. where the A.S. version has *ofer*. But that of Ulphilas is defective here. It is also used in the sense of *for*, as the translation of Gr. ἐνί, signifying, in behalf of. *Jah bidjaith bi thans ushrintandans izwis*; 'And pray for them who despitefully use you;' Matt. 5. 44. Here persecutors are represented as the object which prayer respects, on which the mind presses in the performance of the duty.

He wrote, *bi mik*, of me, Joh. 5. 46. ἐνί is used in Gr., *be me* in the A.S. version. The action,—writing; the subject possessed, or that which occupied the mind of the writer,—the person designed by the pronoun *me*. The same idea of closeness seems conveyed by an expression which

\* The preterite of *greit-an*, where we have the most ancient proof of the use of the Scot. verb to *greet*, to weep aloud, to cry; pret. *grat*.

immediately denotes the medium of sustenance to man, viewed not merely as an animal, but as an intellectual being. 'Man liveth not, *bi hlaib* \* *ainana*, *ir' apon* *ph-* *er*, *by bread* alone, but *bi all waurde Godes*, *ir' xristi fiquen* *Gu*, *by every word of God*; Luk. 4. 4. In A.S. *bi hlaf* *anum*, *ac of aelcum Godes worde*. The thing asserted,—Man lives; that *occupied* for life, not bread alone.

A.S. *bi* and *be* signify *juxta*, *prope*, *close upon*, *hard by*. *Bi* occurs in this sense, Matt. 4. 18. in the Rushworth MS. of the A.S. version, when it is said that Jesus walked *by* the sea of Galilee. V. Lye in vo.—Alem. *bi haben* *detinere*, *retinere*, q. to hold or *occupy closely*; *pi-hepida*, *detentio*; *pi-hapari*, *continens*. Su.G. *be-halla* *retinere*; *be-twista* *adesse*, to be present, i. e. close by, occupying the nearest place. Teut. *by-voeghen* *adjungere*, *addere*; *by-worpen* *adjicere*.

S. Motion directed *upon* or *against*. 'If thou—rememberest that thy brother hath ought, *bi thuk*, against thee;' Matt. 5. 23. *uarrā*, A.S. *agen*.

Ἐπὶ, it is well known, is used adverbially; as in the phrase *ir' ἀληθινῶς*, *vere*, *truly*. Moes.G. *bisunjai*, compounded of *bi* and *sunja* *veritas*, has the same signification. It occurs for ἀληθῶς, Matt. 26. 73. &c. *Bi thamma*, *secundum haec*, *thus*; *bi thatei*, *quodd*, *because*, &c. A.S. *be* is used in the same manner. *Be fullan*, *plene*, *penitus*. *Be willan*, *ultro*. Alem. *pi-nuarte*, *revera*; *pi-uuruhti*, *merito*.

In composition, it most frequently bears the sense of *circum*. As it has been observed of *ir*, that in its compound state it either 'signifies *upon*, or motion directed *upon*;' we find *bi* used in a similar manner. *Bi-smait*, 'he anointed mine eyes;' Joh. 9. 11. *irixxi*.—A.S. *bi-libban*, *sustentari*,

\* This gives us the Eng. word *loaf* in its earliest form.

‘to live *by* or *upon*,’ Sommer. *Neutena meek hi maest bi-libbath*; Jumentorum lacte ut plurimum sustentantur. In the following passages it signifies motion *directed upon*. ‘And unto you that hear, *bi-akada*, shall more be given,’ or, be added, or *eked*; Mar. 4. 24. i. e. blessings shall be heaped *on* you in succession.—‘And when the flood arose, the stream *bi-stagun*, beat violently *upon* that house;’ Luk. 6. 48. from *bi* and *stigan*, ire, vadere.—*Bi-sarab*, ‘she hath wiped my feet with the hairs of her head;’ Luk. 7. 44.

Perhaps we may view the frequent use of it, in the sense of *circum*, as a proof that it generally includes the idea of *closeness* or approximation. For *circum* properly respects that which is so *pressed upon* as to be completely surrounded, every portion of the adjacent space being *occupied* or *possessed*. Thus in Joh. 10. 24. ‘Then *bi-rumun* *ma Judais*, the Jews came round about,’ or, ‘surrounded him;’ Gr. *ἐκκυλισαν*, they shut him up on every side.

Alem. *bi* has the same meaning in composition, as, *bi-stuntun*, circumdederunt; *bi-chumen*, amplecti; *bi-fangen*, id.; *pi-halsida*, amplexum, i. e. having the arms *close upon* or *round* the neck; whence to *hals*, Scot. *hawse*, to embrace. Su.G. *be-faengd* obsessus, from *be* and *faengs* comprehendere, (Teut. *by-vanghen*) *be-stalla*, circumcidere, obcidere.

Before leaving this preposition, it may be remarked that the Goth. verb, viewed as probably its root, has evidently been of general use among the northern nations, has admitted of a great variety of applications, and has had a numerous progeny. It has, indeed, assumed different forms. But they are only variations of one common term; as A.S. *by-an*, *big-an*, *bycg-an*, *beg-an*, Moes.G. *bau-an*, Su.G. *bo*, *bo-a*, *bu-a*, Isl. *by-a*, *bigg-a*, Alem. *big-en*, *bu-en*, Germ. *bau-en*, Belg. *bow-en*; signifying to prepare, which some view as the primary meaning; to build; to inhabit, occupy, or possess; to exercise; to practise; to perambulate; to

place ; to manure ; to till ; to observe ; to serve ; to worship ; to clothe ; to repair. That A.S. *beg-an*, to bend, is radically the same with *big-an* to build, to inhabit, &c. appears from this, that *beg-an* is used in the latter senses by A.S. writers, as well as in the former ; and Somner, in part of the explanation which he gives of the term, seems to mark the transition from the literal sense to what may be viewed as the figurative ;—‘ to take in hand, earnestly to *bend*, to be diligent about.’ As the verb in Su.G. signifies *preparare*, *instruere*, I am much disposed to think that, in A.S. and some of the cognate dialects, it also signified to make provision for the sustenance of the body. The vestiges of this sense seem to remain in A.S. *big-leofan* *cibare*, *pascere*, to nourish, to feed ; in *big-wiste* and *big-leofa* *convictus*, *cibus*, ‘ food, victuals, meat, provision, by which life is sustained ;’ Somner. To these correspond Alem. *bi-lifen* *pulmentum* ; Teut. *by-leven* *convivere*, *by-levinghe* *ususfructus*, vulgo *vitalia* ; Kilian. They are evidently formed from *bi*, *by*, *big*, as a part of the verb signifying to prepare ; and *leofa* life, as being that by which life is supported.\* Although the Moes.G. and A.S. terms, from which the Eng. word *loaf* has derived its name, have a different orthography from those which denote *life* ; yet, if we judge by analogy, we may suppose that the latter is the origin of the

\* Junius and Ihre have both remarked the resemblance between Moes.G. *bau-an*, Su.G. *bu-a*, (the latter signifying not only to build, but to repair,) and Gr. *βί-α*, *obstruo*, *obturo*, as applied to the stopping of chinks. Perhaps there is as much reason for supposing some affinity between the Goth. verb, as apparently signifying the provision made for the support of life, and *βί-α* life, *βί-α*, *vivo* ; especially as *βί-α* is also explained *victus*, *annona* ; item, *bona*, *facultates* ; et generaliter, *res ad vitam necessariae* ; Scapul. Somner renders *big-leofa*, *cibus*, *annona*. The Isl. verb in the pret. has *bí-ó*. Run. Ion. Gram. Isl. p. 100. *Bí-α* not only signifies *vita*, but *arcus*, a bow, as explained by some writers, who derive it from *βί-α*, *vis*, *robur*, because of the exertion necessary in bending it. But it would certainly indicate more affinity to A.S. *big-an* *flectere*, *incurvare*, whence, in one of its forms, the Eng. term *bow*.

former, bread being the staff of life; especially as other terms were applied to food which have been formed according to this idea.

I hesitate if A.S. *big-an*, as signifying to buy, is not to be viewed as originally the same word. We have examples of far greater obliquity, than that the idea of *possession* or *occupation* should be extended to *purchase*, this being frequently the means of it, as one buys in order to possession. C.B. *piau* and *biau* both denote possession; hence *mi biau*, meum est; Boxhorn.

This verb has many derivatives, some of which seem to confirm the idea of its being the root of the particle. What is the idea suggested by A.S. *big-standan*, stare cum aliquo, to support one; but that one keeps so close to another, that both, as it were, *occupy* the same place? *Eg bi* in Isl. is the first person sing. of the indicative; *paro*, praeparo; habito. The verb assumes a different form in the infinitive, which is *bua*. This more nearly resembles Moes.G. *bau-an*; but as it occurs only in the infinitive, we cannot determine the form of the rest of the verb. From the Isl. verb we have not only *by*, a habitation, but *byamot*, conventus civium, the meeting of those who *occupy* in company; *byamark*, totius pagi possessio et fundus intra limites; *bygd*, rus; *by-lag*, lex civilis, the same with A.S. *bielage*, whence Eng. *by-law*, that is, a village-law, the law made by those who *occupied* one place. To the same origin might be traced A.S. *bi-cwide* and *big-cwide*, *big-spell*, *bi-word*, and *by-wyrd*, all signifying a proverb, 'an old or common saying,' (Somner), a *by-word*, i. e. a village or town-word, one commonly used by those who lived close upon each other. Wachter conjectures, with great probability, that the *bee*, Su.G. *by*, has received its designation from the verb as signifying to build, because of the singular construction of its cells. It is unquestionable, that the name given to these cells, Isl. *byk-ar*, Teut. *buyek*, Scot. *bike*, is from Isl. *bygd*.

a habitation, or A.S. *big-an* to build. The Eng. word *big*, large, has still been viewed as of uncertain etymology. V. Johnson, Junius, &c. Might we not deduce it from the verb as signifying, *aedificare*? We still say in Scotland, of one who is large and well-proportioned, that he is a *weel-biggit man*, i. e. well-built.

#### KATA.

Finding no Goth. term, with *k* or *c* as its initial letter, which seemed to correspond to this preposition; I had resolved to pass it, as admitting of no proof of analogy. It being suggested by a friend, intimately conversant with the Gr. language, that some coincidence might be found under the letter *g*; the change from *κ* to *γ* at first caused hesitation as to the propriety of the suggestion. In consequence of investigation, however, it appeared that there was no sufficient cause of demur on this head. For *κ* is often changed into *g* in the formation of a Lat. word from a Gr. one; as *gubernō*, from *κυβερνάν*, *cygnus* from *κύκνος*, *dogma* from *δῶμα*, *grabatus* from *κατάβητος*. In the formation of the tenses of Gr. verbs, how often does the radical *κ* assume the form *γ*?

A similar interchange of these letters occurs in the Goth. dialects. In many instances *ka* is used in Alem. for *ga* in Moes.G., and where *ge* occurs in modern Germ.; as *kademi*, *extendi*, Germ. *gedehnt*; *Kot* for *Got*, Deus. Even in Alem., *g* and *k* are often interchanged. *Kaba* and *gaba* both signify *donum*, a gift; *kagan* and *gagan*, *ob*, against. As Alem. *gan* is synonymous with Germ. *gehen*, to go, it is also written *kan*; *Kant*, eunt, Kero, c. 65. According to this orthography, the third pers. sing. would be *kat*.

It would seem, that the primary idea expressed by *kata*, is that of one object holding a certain course or direction in relation to another, either as parallel to it, or as in a state of approximation. For it properly has an active signification.

The course, which the one holds in relation to the other, depends on the previous situation of both. According to circumstances, the direction may be parallel, perpendicular, or transverse. When the course of the one is parallel to that of the other, it may properly be expressed by *along*. Thus, to sail *along* the coast, to keep a course parallel to it, q. to trace its *length*. This includes the secondary sense of *according to*, even as applied to acts of the mind. When it bears this meaning, there is only a slight deflection from the primary sense. For it thus respects the rule in view; marking progress in a certain prescribed or designed direction. In the sense of *during*, it merely signifies *along* a particular period. When the direction is perpendicular, or inclined in any degree, the object is said to go or fall *down*. This conveys the idea of one object coming upon another. If the course be transverse, the one is said to go *through* the other. This may include the secondary senses of *at*, and even of *against*. When one object divides another, the point of section is denoted by the use of the preposition *at*. Even in the sense of *against*, the primary meaning is not entirely lost. For there is merely a change of the course. One object, instead of holding *along with* another, is viewed as taking an opposite direction.

If, then, we look for *κατά* in a more simple form, in any kindred tongue, it is natural to suppose that it must occur in some term conveying the general idea of direction or course; and that, when language became more polished, this, although originally used only as a noun, would assume the form of a preposition. There is one word, signifying a *way*, which has been generally diffused through the northern dialects, that might perhaps admit of such an application. In Moes.G. it is *gatwo*, in A.S. *gat*, *gate*, in Belg. *gatte*, in Dan. *gade*. But it appears to retain its primitive form in Su.G. and Isl. *gata*; for in these languages it retains its most simple meaning, *via*, *iter*. Moes.G. *gatwo*, *platea*,



seems only a secondary sense: as denoting a particular kind of way, one that is *paved* or raised. A.S. *gat*, if not from a different root, has a sense still more remote, denoting a *gate*, the way into or out of a house. Some, however, derive the term, as thus used, from Isl. *gat-a* perforare, whence *gat* foramen.

Thre not only views *via* as the primary sense, but deduces the word from *ga*, to go, like *iter* from *eo*. Perhaps the Goth. term *gata*, in most instances, may be found pretty nearly to express the sense of *κατὰ*.

1. *Κατὰ, along.* Εἰσι κατ' ὄρους, 'he goes *along* the mountain.' 'He goes;—direction of his going,—*gata*, the way that he takes,—the mountain.'

2. *According to.* 'We know that the judgment of God is κατ' ἀλήθειαν, *according to truth*;' Rom. 2. 2. i. e. God judges, still observing truth or equity as the *direction* of his decisions; he ever judges in the way of truth.'—Τὸ κατὰ Μάρκου εὐαγγέλιον, 'the Gospel *according to Mark*;' i. e. 'the gospel-history in that form or way, in which it was recorded by Mark, as distinguished from that which Matthew and the other evangelists followed.'

3. *Down.* Ὁρμησι κατὰ τὸ κρημνῷ; 'he rushed *down* the steep;'—rushing—the act; the *gata*, course, or way—the steep.

4. *Upon.* Κατὰ γῆς πίπτειν, in terram cadere, Alex. Aphr.; the earth being the object of the *direction* of the fall.

5. *Under.* κατὰ γῆς ἀποτίμνω, sub terram mitto; Aristoph. i. e. 'I send;—the direction, *downwards* to the ground, till the object be covered by it.'

6. *Through*. 'Then had the churches rest, κατ' ὅλης τῆς Ἰουδαίας, throughout all Judea;' Acts 9. 31. i. e. the *whole gait* of Judea, the whole extent of the *way* through it.

7. *During*. Κατὰ νύκτα περιάλλομαι; Anacr. 'I wander *during* the night;' i. e. 'My wandering continues through the *course* of night; my *way*, and that of night have the same extent.' There is here a transition from space to time.

8. *At*. Εὐθεία τέτμεται κατὰ τὸ Δ σημεῖον; Euclid. 'The line is cut *at* the point D.' 'The act—cutting or dividing; the *gata*, direction, or course which the dividing object takes, —the point D;' i. e. it makes its *way through* this point.

9. *Against*. 'Ὁ μὴ ἐν ἑμὶ κατ' ἐμὲ ἰστί. 'He that is not with me, is *against* me;' Matt. 12. 30. 'He that goes not in the same *way* with me, *opposes* me in mine. He meets me as directly, in his course, as if he meant to make his way *through* me.' The Scot. phrases, 'to be,—to come,—to stand,—in one's *gait*,' convey a similar idea. 'He's ay in my *gait*;' he still thwarts or impedes me.

It may be subjoined, that κατὰ occurs in various combinations, which might indicate affinity to *gata*. Κατ' αὐτὸν, suo arbitrio; as we use to say, *his gait*, or his own way. Κατ' ἐν, singly; analogous to this is Scot. *agatis*, in one way. Κατὰ πάντα, omnimodis, every way: Scot. *algait*, *algatis*. Our ancient writers likewise use *thus gatis*, as signifying, in this way; *how gatis*, in what way? *sa gatis*, so, or in that way, &c.

One difficulty, however, presents itself. Κάτω, the derivative of κατὰ seems uniformly to suggest the idea of inferior position or descent, signifying *infra* and *deorsum*; and of course to intimate that the primary signification of the preposition had been analogous. Although I give the term *gata*, merely because I see no other that has any resemblance, without being convinced that its claims are unexceptionable

it may be observed, that perhaps greater stress has been laid on the frequent use of *κατά* as signifying *down* than it deserves. Dr Moor views it as only a secondary sense; and supposes that, because *descent* being the natural direction of bodies when left to themselves, the word which simply denoted *direction* was applied to express this natural tendency. The thought, however, is rather ingenious than solid. This common use of the particle may have originated from some accidental circumstance, hidden in the obscurity of remote ages. The idea is sometimes inverted, *κατά* being used in the sense of *ἐν*. Thus Aristophanes uses the phrase, *κατὰ χυμῶν ὕδατος*, *aqua super manus*.

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## CHAPTER VI.

### OF *μετά*, *μεθ*.

This preposition 'is commonly used in three different meanings; with the genitive denoting *with*, with the dative *among*, with the accusative *after*.' It has been deduced from the obsolete verb *μῦν*, *I go*. The "primary signification of *μετά*," it has been said, "most probably was a *way-post*, a *way-director*; a sense nearly the same with what it still remains in Latin, *meta*, a goal. From this sense of *way-post*, or *way-director*, *μετά* would soon be transferred to express a *conductor of the way*, or a *guide*, of whatever kind this might be. Our own word *guide* seems to have been formed by a similar analogy. It is *guida* in Italian, and *guía* in Spanish; which last clearly demonstrates the origin of the whole to have been the Latin word *via*, a way." Thus, *μετά*, "with the genitive denotes a conductor or

guide who accompanies us, or whom we accompany; hence it is usually translated *with*. With the accusative it denotes a guide or conductor, who goes before us, or whom we follow; hence it is usually rendered *after*. With the dative it denotes a plurality of conductors, and that we are between or amidst them; hence it commonly stands for *among*." It has also been observed "that, between a guide or conductor whom we accompany, and a mere *companion* in the way, the difference is very often hardly perceptible:" and that "it was very natural, therefore, in their mode of applying *μετα*, to slide from the one to the other\*."

This deduction is entitled to the praise of great ingenuity; and it must be acknowledged, that as soon as we come up with the *guide*, our way is abundantly easy. But we meet with several obstacles before we can get on so far. Derivations from *obsolete* verbs are always doubtful; and this seems peculiarly so, not being supported by that of Lat. *meta*, which is viewed as a synonyme. There seems to be no good reason for deducing it from *μεν*. It is either the imperative of the verb retained by the Romans, *meto*, *metare*, to measure; or a word originally of Goth. origin. As denoting a *goal*, or *boundary*, it evidently regards something *marked out* or *measured*, or marked out by measurement. In this sense, it is a term of universal use in the Goth. languages. It seems merely A.S. and old Teut. *mete*, modus, mensura, with a Lat. termination, in A.S. also *maethe*; Moes.G. *mitads*, *mitaths*, Alem. *mez*, Isl. *maete*, *met*, Su.G. *maet*; from A.S. *met-an*, *maeth-ian*, Moes.G. *mit-an*, Teut. *maet-en*, *met-en*, Su.G. *maet-a*, Isl. *met-a*, Alem. *mezz-en*, all signifying to measure. That Lat. *met-iri*, and Gr. *μέτρε-ω*, have had a common origin, cannot reasonably be doubted. From the insertion of *ε* in the Gr. verb, however, it appears less in a simple form than any of the rest.

\* Disquisitions, p. 344. 345.

All these terms indicate affinity to Heb. מַדָּד, *madad*, mensuravit, whence מַד, *mad*, and מַדָּה, *madah*, mensura.

That the term, first signifying a measure, has been used only in a secondary sense for a goal or boundary, appears highly probable, not merely from the connexion of ideas, but from the use of Alem. *mez* in the sense of *finis*, terminus, as well as in that of *mensura*. A.S. *mytha* is also rendered *meta*, limes, finis; Lye. Isl. *mid-a* is explained collimare, to aim at, or to hit, the mark. Dan. *maad* signifies both a measure and bounds. Our Scot. noun *meith* retains the same sense, denoting a mark, also a boundary; and the verb *to meith*, to define by certain marks.

It may also be doubted, whether before the use of μετὰ, as a preposition, the Greeks had any way-posts erected for the direction of travellers; although it should be supposed that, in some succeeding age, their language was so limited, that they were reduced to the necessity of borrowing, from a way-post, the name for a guide.

This preposition, very slightly varied in form, and retaining the characters of identity in its principal significations, appears in almost all the Gothic dialects. Moes.G. A.S. *mith*, *mid*, Alem. *mit*, Isl. Su.G. Dan. *med*, Belg. *met*, *med*, *mede*. It is totally inconceivable, that so many barbarous nations should borrow such a necessary part of speech from the Greeks. The only probability is, that the Greeks themselves had it from the same fountain with the Goths.

Whatever may be viewed as the origin of the Gr. prep., that of the Goths has probably been formed from the verb signifying *to meet*, or from some one of its derivatives. A.S. *met-an*, Moes.G. *mot-jan*, Belg. *moet-en*, concurrere; Su.G. *moet-a*, *myt-a*, id., also concurrere. Ihre derives the verb from another preposition, *mot*, contra; but the idea ought certainly to be reversed. The A.S. verb must also have been written *mit-an*. For *mittinc* and *mitting*

signify *occursus*, *congressus*. But this may be supposed to have been its more ancient form.

If we view the preposition as immediately formed from the verb, the use of it in this sense may be admitted even as applied to the Gr. Thus, in the sense of *with*;—*Χαίρει ἰφθίμῳ μετὰ πρηνὶς*, Homer. ‘Their manes were shaken *with* the wind,’ or *meeting* the wind. *Μετ’ ἡμῶν ποιήσασθαι τὸν ἀγῶνα*, ‘to engage in the contest *with* us,’ or, ‘on our side,’ to engage in the contest;—*meeting* us, as friends. ‘Ο ποιήσας τὸ ἔλεος μετ’ αὐτοῦ, Luk. 10. 37. ‘he that shewed mercy on him.’ The act, shewing mercy;—the object,—*him met*. In the same manner may we resolve the A.S. phrase, *mith heora cyningum*, *cum eorum regibus*, Boet. 1. ‘their kings being *met*.’

In the sense of *among*. *Μετὰ πρῶτοις πανίτο*; Homer. ‘He was busy *among* the foremost;’ i. e. *meeting* the foremost; ‘the foremost *being met*;’ or, ‘he and the foremost *concurring*.’ For the Goth. verb does not merely signify the act of meeting another who is going in a different direction; but their convention or assembling; as in Eng. we still speak of *meeting together*. Thus we say, ‘Whom did you *meet*’ in such a place? although it is not meant that they immediately parted, or passed each other. When I speak of *meeting* with more persons than one, it is equivalent to saying, that I was *among* these persons.

There seems, indeed, to be every reason to suppose that Moes.G. *mid-ja*, A.S. *mid* or *midd*, Alem. *mitte*, Isl. Su.G. *mid*, (whence our *midst*, *middle*, &c.) as well as Lat. *med-ius*, by which they are explained, are merely from the Goth. preposition used in another form, as signifying *inter* or *among*. This is the idea of Wachter; who, in support of it, observes that the preposition, when it assumes a substantive form, denotes that which is placed, whether equally or unequally, between two extremes. Vo. *Mitte*. This etymon is much confirmed by the affinity which may be remarked between diffe-

rent terms, one of which gives the idea of *inter*, and another that of something in the *middle*. Thus the A.S. verb *mid-lifian* signifies *intercedere*; while its derivative *mid-lifigend* has the sense of *mediator*. Isl. *medal* signifies both *inter* and *medium*. V. Verel. and G. Andr. Hence *medalgangar* and and Su.G. *medlare*, a mediator, one who acts *between* persons at variance. It is also to be observed, that the Isl. preposition *med* is not only rendered *una*, together with, but *contra* against, as synonymous with *mot* mentioned above. G. Andr. p. 176.

Moes.G. *misso* may perhaps, in like manner, be viewed as allied to Gr. *μῖσος*, *medius*. As *ἰν μῖσιν* signifies *inter*, *misso* added to plural pronouns has a similar signification. It has generally the preposition *du* to, or *with* with, prefixed; as in Mar. 9. 34. 'They disputed, *du sis misso*, among themselves.' But it also occurs by itself. *Galeikai sind barnam—roppjandam seina misso*; 'They are like unto children—calling to one another;' Luk. 7. 32. *loquentibus ad invicem*; Jun. Gl. It has been justly observed, indeed, that *misso* has the force of Lat. *met* in *ipsemet*, *temet*, &c. as in the phrase, Luk. 10. 29. 'Thou shalt love thy neighbour, *sæc thus missan*, as thyself.' But the learned Bre ascribes to it the power of a preposition, signifying *inter*, when used, without declension, in the form of *misso*. Ulp. Illustr. p. 177. I strongly suspect that Lat. *met* is itself a relique of the general preposition *meta* or *met*, which originally had been affixed to plural pronouns only, in the sense of *inter*, as denoting association or co-operation; and that after the original meaning was lost, when it came to be viewed by orators or grammarians, according to its modern explanation, as a mere ornament, it was improperly adjoined to pronouns in the singular, as to *ego* and *tu*, where it lost the signification it bore in conjunction with *et*. Whatever may be thought of this conjecture, it can scarcely be doubted that *et-met* is perfectly analogous to *sis misso*, 'among themselves.' It may be

added, that, as Moes.G. and A.S. *mid* corresponds to Lat. *med* in *mediator*, as has been already shewn, it affords a strong presumption that *misso* is analogous to Gr. *μίσω* in *mis-irre* id.

If a noun should be preferred as the root of the preposition, one may be found which will express its common significations at least equally well with the verb. This is Alem. *mate*, *maet*, socius, sodalis, Isl. Su.G. *mat*, *maet*, id. Teut. *maed*, *med-maet*, socius, collega, sodalis, aequalis, compar; Kilian. Hence, as he observes, it has been supposed that the Zeelanders were by Tacitus called *Matiaci* from their social concord. In modern Sax. the synonyme is *maat*, in Germ. *matz*, in Eng. *mate*. G. Andr. explains Isl. *maate* as also signifying amicus: *Their eru miklar maatar*, sunt oppido familiares; Lex. p. 176. In the same language *moetu mautr* signifies conviva; in Su.G. *diskamaet*, patinae socius, one who eats out of the same dish.

This term has by Casaubon been deduced from Gr. *μίσω*, as 'conveying the idea of social conjunction and participation.' Skinner and Wachter derive it from A.S., *maca* socius, supposing *c* to be changed into *t*. But, though the term does not appear precisely in this form in A.S., there is reason to think that it had been formed from the verb *met-an*, common to all the Goth. nations. *Ge-met*, *ge-maet* aptus, conducens, is evidently the participle past of *met-an* invenire, concurrere. This, as applied to a person, would denote one exactly answering the wishes of another, one fit for some particular purpose; or to a thing, one matching another. In general, it signifies what is *meet*; according to the sense of the E. term in which *ge-met* is transmitted. As A.S. *maca*, Su.G. *make*, have been used to denote a *companion*, primarily signifying *equality*, the term *mate* seems to have been thus appropriated from an idea perfectly congenial, that of *meetness* or correspondence. Thus *ge-maet* is rendered by Lye, *mensura aptus*, that which corresponds to something



else in *measurement*. For it ought to be observed, that it is the same A S. verb, *met-an* or *ge-met-an*, which, according to the judgment of all the lexicographers, not only signifies to *meet*, *inventire*, but to *measure*, *metiri*; whence E. to *mete*.

In the word *maet*, then, without any circuitous process, without the slightest change of meaning, we find the *guide*, the *conductor*, the *companion*, supposed to be referred to by the preposition *μετά*. Thus, in the sense of *with*; *Μετὰ Πλάτωνα ἀδικεῖν*, 'to do injustice *with* Plato;'—to do injustice,—Plato companion or *mate* in doing so. *Μετὰ βέλγετον ἄνδρα*, Anacr. 'singing *with* the lyre;'—'singing,—companion,' or as expressed by Mr Bonar, 'accompaniment,—the lyre.'

As signifying *among*. *Μετὰ πρῶτοις πορεύτο*; 'He was busy *among* the foremost;'—'he was busy,—*mate* to the foremost.' So also in the phrase rendered, 'I will devour Norman last *among* his associates;'—'companions in destruction—his associates; or—'mate in destruction to his associates.'

As used in the sense of *after*. *Πρῶτον μὲν ἵππῳ, μετὰ δὲ ἵππῳ ἀνέστησαν*. Homer. 'First the horse, and *after* them followed a cloud of foot soldiers;'—'first the horse,—and a cloud of foot soldiers followed—as *companions* or *mates*.' In the same manner might the idea be applied to most of the illustrations given of the use of *μετά*, without greater inflexion, as to meaning, than is necessary in the use of the term signifying a *guide*.

It is full time, however, that we should attend to the use of the Goth. prepositions, in proof of their identity with the Gr. one; if any further proof should be deemed necessary.

1. They frequently occur in the sense of *with*. 'Agree with thine adversary quickly, while thou art, *in wege mitk imma*, in the way *with* him;' A.S. *on wege mid him*; Isl. *enn a veige meol homum*; Matt. 5. 25. *u ei æð þu ættu. i. e.* 'in the way,—*meeting* him;' or, 'he being thy *mate* in the way.' ver. 41. 'Whoever shall compel thee to go a mile, go,

*mith imma*, *with him twain*;' A.S. *mid him*; Isl. *med honum*; Gr. *μετ' αὐτοῦ*;—go two miles, he being thy *companion*.'—  
 'It is he that talketh, *mith thus*, *with thee*;' Joh. 9. 37. *μετὰ σοῦ*. It is he that talketh;—*companion* in talking—thee.' *With*, which is perfectly equivalent, is the preposition here used in the A.S. version: *And se the with the sprycth*.—'He looked round about on them, *mith moda*, *with anger*;' A.S. *myd yrrre*; Isl. *med reidervip*; Gr. *μετ' ἰργῆς*; Mar. 3. 5. 'He looked round about;—his obvious accompaniment in looking—anger.'

Su.G. *med* has the same signification. *Hawi bonde hemma medh sik fataeka manna lot*; Habeat colonus secum pauperum portionem; Leg. Upland. ap. Ihre. It also signifies *juxta*. *Fara ut med hafstranden*, littus legere.

This preposition was used by old English writers so late as the time of Robert de Langland, towards the close of the fourteenth century. It occurs frequently in *Piers Ploughman's Vision*, generally ascribed to him; as in the following line;

And al the might *myd* him is, and makes hem merry  
*thermyd*.

2. It occurs, though not so frequently, in the sense of *among*. 'Murmur not *mith izwis misso*, *among yourselves*;' Joh. 6. 43. *μετ' ἀλλήλων*. 'Murmur not;—one *meeting* another,' or 'being another's *mate* in murmuring.'—'Do ye enquire, *mith izwis misso*, *among yourselves* of that I said?' Joh. 16. 19. *μετ' ἀλλήλων*.—'He came unto the sea of Galilee, *mith twei hnaim markom*, *through the midst of the coasts of Decapolis*;' Isl. *midt à medal*; Mar. 7. 31. 'He came unto the sea of Galilee; *companions*—the coasts of Decapolis,' they being still as it were *with him* in his way. Were we to take the A.S. verb *met-an*, in another of its senses, and apply it here; perhaps it would correspond still more closely. This is, to measure. 'He came unto the sea of Galilee;

the *measure* of his course the coasts of Decapolis.' The Gr. phrase, ἀπὸ μίρον, here used, seems literally to signify, *by* or *along* the line measured or marked out, so as equally to divide the one coast from the other. Thus Ulphilas renders it, 'between the two boundaries' or '*marches*.' In A.S. *betwux midde endas*. The preposition *betwux* is evidently formed from *be* in, and *twæg* two, or as retained in Belg. *twischen*. Thus, Moes.G. *mith tweihnam* differs from *betwux* only in having *mith* prefixed to the noun, or preceding it, instead of *be*; *tweihnam* also signifying *two*. It must be observed, however, that as *inter* does not seem to have been the primary or the most common meaning of the preposition, we can hardly view it as formed from the verb, as signifying *metiri*.

Used adverbially, with *thanei* following, it frequently occurs in the sense of *dum*, *interea dum*, *cum*, in the mean while, q. in medio temporis; synonymous with A.S. *mid tham the*, *quando*, *cum*. But I have not observed, that, like *para*, it ever properly signifies *after*. Teut. *mids dat* is rendered *quandoquidem*, *eo quod*, *quia*. *Midsgaeders*, the same with *medgæders*, *simul una*, *una cum*. One of the uses of *para* is *para was aha*, *cum aliquo esse*, *ab alicujus partibus stare*; Isocr. We have a parallel phrase in Moes.G. 'My Father, *mith mis is*, is with me;' Joh. 8. 29. *mer' ino is*; not merely as denoting presence, but perpetual support. In Isr. it is, *Hann er meo' mer*, 'he is *with me*.'

As *para* is sometimes used, in its simple state, in the sense of *in*, Moes.G. *mith* has this signification in composition. 'That disciple,—*mith-ingasand mith Iasna*, went in with Jesus;' Joh. 18. 15. Gr. *comerant ep' Iesū*.

In composition, also, Moes.G. *mith* retains its primary sense of *cum*. 'Many other women, *mith-aijoddan im-me*, came up, or went, *with him* unto Jerusalem;' Mar. 15. 41. A.S. *æom mid-ferdon*, 'sired with him;' in Gr. *comerant, ep' Iesū*. In one passage *mid* is used by Ulphilas

for *mith* in the formation of this verb. ‘Many of his disciples, *mid-iddjedun imma*, went with him;’ Luk. 7. 11. A.S. *mid him ferdun*; Gr. συνπαρεΐσθαι αὐτῷ.

In A.S., *mid* occurs in composition, in the same sense, more frequently than in Moes.G.; as *mid-blissian*, congaudere; *mid-fleon*, convolare; *mid-hlāte*, consortium; *mid-rade*, co-equitatio; *mid-sprecan*, colloqui; *mid-standan*, adistere, assentiri; *mid-wyrcan*, *mith-wyrcan*, co-operari.

Alem. *mit* occurs very often in the sense of *cum*, *with*; sometimes as equivalent to *apud*, also to *per*. *Mit cuato muato*, cum bono amico. *Mit kiratida*, cum consilio, &c.

As Isl. *med* and *mitte* signify *cum* and *inter*, *medan* is used in the sense of *interea*, *interim*, quasi in medio tempore; G. Andr. p. 176. *Medal*, *inter*; Verel. Su.G. *med alla*, penitus, with all; *med-skyldig*, culpæ affinis; Ihre. Dan. *med-arbeider*, to co-operate; *med-arver*, to be a co-heir; *med-borgen*, a fellow-bail; *med-borger*, a fellow citizen; *med-folger*, to accompany. Teut. *med allen*, omnino; *met eenen*, simul una, pariter; *med-deylen*, participare; *med-stemmen*, consonare, &c. &c. Germ. *mit*, with. *Gott sey mit euch*; God be with you. It occurs in the same sense in the composition of many verbs.

## CHAPTER VII.

### OF ΠΑΡΑ.

Mr Bonar supposes that this preposition has been ‘an old substantive noun, denoting precisely *side* or *flank*.’ He at the same time admits ‘that no direct examples of *παρά*, in this form of a noun, are to be found,’ observing, how-

ever, that 'traces of the same signification occur in some of its immediate derivatives.' Among these he reckons *παρὰ*, a cheek, and in Latin, *par*, equal; 'the former denoting the side parts of the head, the latter an object corresponding side for side with another. As, therefore,' he subjoins, 'the English preposition *beside* is nothing but a contracted form of *being side*, that is, being the side of an object; so the Greek preposition *παρὰ*, beside, may justly be set down as a noun signifying *side* or *flank*; and from the different aspects under which an object may be viewed, as occupying the side of another, the different applications of *παρὰ* take their rise.'

We can scarcely form the idea of any hypothesis, that more closely corresponds to the senses in which the ingenious writer has viewed the Greek preposition. But we often find it necessary to acknowledge, not without regret, that theories of this kind resemble the fairy palaces that we have been acquainted with in our early years; which, notwithstanding all their bewitching splendor, and the Elysian beauties that surround them, if their stability be put to the test of a single word of fearful omen, leave not a trace behind. Hence the eye, so fascinated but a moment before, can discern nothing save the treacherous marsh or the barren heath. Of the *noun*, necessary as the basis of this fabric, there are no traces in the Greek language.

No aid can be derived from the use of *par* in Latin. For we have no more evidence of its Gr. extraction, than of the existence of *παρὰ* as a noun. Had it been originally Greek, it is by no means probable that a term of such general use, in social intercourse, would have been dropped from the language. It must at any rate have remained in some of its combinations. It seems to be either of Celt. or of Goth. origin; or perhaps, like some other radical terms, to have been common to both languages. We find it in

the same form as in Lat., in old Brit. and Armor., in Su.G. Isl. and Germ.

There is also ground for considerable hesitation as to that which is given as the primary sense of *παρά*. It undoubtedly signifies *beside*. But as, with the genitive, it denotes *motion from*, and with the accusative *motion to*; it seems very doubtful, whether the idea of proximity, as that state *from*, or *to* which one removes, be not of a secondary kind, and borrowed from the sense which the particle bears with the dative, as signifying *with*, *by*, or *beside*. One of the examples given of this sense has in fact been viewed as a proof that, with this case, it denotes *motion*. "Ἐφη χεῖρας ἵνασι παρά Τισσαφέρνης ὧς ἰκέλεισι; Xen. Anab. 'He said that they must go, whom he had commanded to go, *to* Tissaphernes.' Gr. Part. p. 38. The termination of their journey, or *motion*, seems to be the primary idea. They were not *to rest* till they came to Tissaphernes. Perhaps it may be said, that motion is the sense in which the term most generally occurs.

It is admitted that, in composition, it frequently changes the sense; as λογίζομαι, 'I reckon,' παραλογίζομαι, 'I reckon falsely, I misreckon.' This arises from its being used in the sense of *from*, as denoting departure. The resolution evidently is, 'I reckon *from*, or *away*.'

I do not pretend to substitute any Gr. etymon with certainty. There are others, however, which seem preferable, as not resting on mere supposition, or on assumption from analogy. The preposition generally conveys the idea of *place*: and we learn from the Scholiast on Aristophanes, that πῦρ, conatus, inchoetum, also signifies *locus*. This was probably an ancient sense, as being applied to the first thing done in the Pythian games, which was to purify the *place*. V. Scapul.

The connexion of *παρά*, as to its general application, with *πέρα*, and *πέραν*, both signifying *trans eo*, is obvious. The

change of vowels, it is well known, is common, though the root be the same. I do not say that  $\pi\alpha\rho\acute{\alpha}$  had its origin from either of these verbs. But as it will be seen that this preposition has various cognates in the Goth. dialects, it is not improbable that it was formed from some word common to the Greeks and Goths. No one seems to have a better claim than the verb used by all the Gothic tribes to denote motion: Moes.G. *far-an*, A.S. *faer-en*, *far-en*, Alem. Germ. *far-en*, Isl. Su.G. *far-a*, Dan. *far-er*, E. *fare*, Belg. *vaer-en*, all signifying ire, to go; A.S. *fare*, *for* iter, expeditio, 'a journey, a voyage,' Somner; Isl. *faur*, *far*, Alem. *fara*, Su.G. *faerd*, id. The terms last-mentioned also signify course, mode of procedure; manners, conduct. The A.S. cognate, *fare*, signifies family attendants; as used by Aelfric, and by Caedmon the oldest A.S. writer. The Longobards used *fara*, *phara*, for a generation, a family; as we learn from Paulus Diaconus, Lib. 2. c. 9.

Notwithstanding the change of the labial, *p* being a letter scarcely used by the ancient Goths, there is great reason to think that their verb was radically the same with  $\pi\epsilon\rho\acute{\alpha}\nu$  and  $\pi\acute{\iota}\rho\epsilon\upsilon$ . It not only bears the same general signification; but the derivatives of both exhibit strong indications of affinity. As from Su.G. *far-a*, ire, *foer-a* ducere is formed, and *fora* vectura, also, modus agendi; so from  $\pi\acute{\iota}\rho\epsilon\upsilon$  the Greeks formed  $\pi\acute{\iota}\rho\epsilon\upsilon\sigma$ , transitus,  $\pi\epsilon\rho\acute{\epsilon}\upsilon\sigma$ , profectio, iter;  $\eta\epsilon\pi\epsilon\rho\epsilon\upsilon\sigma$ , vector qui mare trajecit, Homer. Odyss. mercator; viator; (with the Scots *a farand-man*, Isl. *far menn* nautae);  $\pi\acute{\iota}\rho\epsilon\upsilon\sigma\tau\epsilon\upsilon$ , navigium trajiciendis militibus comparatum, Diod. Sicul., a transport-ship (Su.G. *far-are* navis, *faer-ia* navis trajectory, *foer-a* transvehere);  $\pi\epsilon\rho\acute{\iota}\tau\epsilon\upsilon\sigma$ , qui aliquem trajicit, portitor, (a *ferry-man*,) Hesych. From the same verb they also formed  $\pi\epsilon\rho\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\alpha\iota$  proficiscor. The verb  $\phi\acute{\epsilon}\rho\epsilon\upsilon$ , fero, porto, seems to have had the same origin; whence  $\phi\epsilon\rho\acute{\epsilon}\sigma$ , portatio, latio, and  $\phi\acute{\epsilon}\rho\epsilon\upsilon\sigma$  navigium; Isl. *far* and *feria*, id. I cannot but observe, however, that both the Gr. and Goth. terms, which

change *i* or *u* into *o* or *oe*, bear a great resemblance to Moes.G. *faur* ante, also signifying *place*, *region*, as denoting *motion forward*, or from a *place*; as there can be no doubt that *faur* assumes the form of *for*, *fore*, *fora*, in A.S., and of *foer* in Su.G. *πρῶς*, transeo, retains nearly the form of the Isl. verb, first person singular of the indicative, *fer*, eo. I need scarcely add, that Lat. *fer-o*, *ferre*, to carry, has the very form, as well as the signification, of the Goth. verb; as it borrows its preterite *tuli* from another verb of the same stock, Moes.G. *thul-an*, A.S. *thol-ian*, Alem. *thol-en*, Su.G. *tol-a*, Scot. *thole*, *ferre*, *perpeti*. If, therefore, it be supposed that *πρὸς* originated from *πρῶς*, transeo, or some verb signifying motion, and common to the Greeks and Goths in an early period, such as *fara*; or from a noun, of a similar meaning, as *πρῶνα*, or *fara*; the idea suggested will apply to the most common acceptations of the preposition. Because of the latitude with which terms come to be used in their secondary or oblique senses, instances may be found of there being scarcely any apparent relation between these and what is undoubtedly the root; while it is perfectly conceivable, that a lively fancy, or an ingenious mind, may hit on another term, which seems far better adapted to include the various significations, although certainly no wise allied.

Let us for a moment suppose *fara*, signifying journey, progress, course, also mode, manner, conduct, to be the preposition; and try it by some of the examples given in the explication of *πρὸς*. 'To construct a parallelogram *upon* a given straight line;'—'to construct a parallelogram,—*course* in constructing it,—a given straight line.' In like manner, 'the *complements* of a parallelogram' are the parts which extend as far as the *course* or direction of the given line. They may thus be called the *course-fillers*, with as much propriety as the *side-fillers*. 'The market-place which was formed beside the ships;'—'The market-place was formed,



—*course* of its formation—the ships;’ being constructed along the harbour. That beautiful line,

Ἐν δ’ αἰώνι παρὰ θῖνα πολυφλαέουσι θαλάσσης,      Homer.

may perhaps be rendered, ‘He went in silence *along* the shore of the far-resounding ocean.’ ‘He went,—*course*, the shore.’ This was the line, the boundary of his *progress*: Θῶς ἰδοῦν παρὰ τὸ μέγθος τῶν πεπραγμένων; Laician. ‘I seemed a god *for* the greatness of my actions.’ ‘I seemed a god,—*course* of action producing this estimation,—my greatness.’ Ἔστι κὶ παρ’ ἐμὲ τις ἔμπειρος; Demost. ‘There is also some experience on my side;’ literally, ‘with me.’ May he not be viewed as asserting his possession of this, as necessarily arising from his *course* in life, his many opportunities from his public *conduct*? Perhaps it deserves to be noticed, that the very term here used by the orator is evidently of Goth. extract. Ἐμπειρία, experience or skill, is from *b* and *wîra*, also signifying danger, experience, the latter being often the fruit of the former. But there can scarcely be a doubt, that this is originally the same with Su.G. *fara*, *experiri*; which, I suspect, is merely an oblique use of the verb as signifying *ire*; *agere* \*.

Some of the passages, in which the preposition is viewed as signifying *close beside*, to which the idea of *course* or *progress* cannot be so well applied, might easily be resolved by taking the liberty, often claimed by others, of calling in the aid of the same noun *fara* or *fara*, in the sense of *comitatus*. But we must return to the Gr. preposition, in order to com-

\* Since writing this, I observe that Schilter must have had the same view. For he gives *fara*, tentatio, periculum, and *farum*, tentamentum, under *farum* *ira*. It may be observed that Gr. *ειρα*, signifying periculum, experientia, primarily has the sense of *amotio*. Here, however, gives Su.G. *fara*, periculum, as a derivative from the verb which expresses the idea of *far*.

pare it, as explained to our hand, with the cognate Goth. particles.

If allowance be made for the change of the vowel, perhaps it might be viewed as some confirmation of the sense given to *παρὰ*, of *side* or *flank*, that *πῆρς* is used by Thucydides to denote the sea-coast; *ora maritima*. This word being formed from *πῆρς*, *transeo*; shall we suppose that it is radically allied to Isl. *fiara*, *littus*, *littus universum*? V. Verel. Ind. This, it is highly probable, is the same with the first part of a compound word, to which we shall have occasion to refer afterwards, Moes.G. *faurmarein*, *locus maritimus*, the sea-coast.

*Παρὰ* seems to claim as its kindred Moes.G. *faur*, *faura*, signifying *ante*; *juxta*, *secus*; *a*, *ab*; A.S. *for*, in composition *fora*, *prae*, *coram*; *juxta*; Alem. *fora*, *furi*, *ante*, *prae*; *trans*; Su.G. *foer*, *foere*, *anciently for*, *ante*, *prae*; Isl. *fra*, *de*, *e*, *ex*, *ab*, *abs*, *absque*, (G. Andr.) *for*, *firi*, *fyri*, *prae*, *ante*; Teut. *veur*, Germ. *fur*, Belg. *voor*, *id.* From what we have seen as to the application of the compound term *faurmarein*, it is highly probable, that, before the use of *faur*, or *faura*, as a preposition, it had been a substantive noun, not simply signifying *place*, but *place before*, in relation to some other object viewed in connexion. The use of the Su.G. term *foere* in composition seems to confirm this idea. *Notat*, says *Ihre*, *motum de loco*, ut *uppfœre* *sursum*, *utfoere* *deorsum*, *nedanfoere* *inferius*. Sic Isl. *foer utan*, *ulterius*. Here *foere* still denotes the *place left*; the preposition conjoined with it determining the quarter to which motion is made.

The Moes.G. preposition, it would seem, had also the form of *fair*. This is overlooked by Junius, Hickes, Lye, Benzeliuſ, *Ihre*, and all the writers I have seen on this subject. It occurs, indeed, in the *Codex Argenteus* only in three instances. But by comparing these with the corresponding terms in other northern languages, I am satisfied

that *fair* was used by Ulphilas as equivalent to *faur*. *Fair-greipands* occurs, Mar. 8. 23., in the sense of *apprehendens*. 'He took the blind man by the hand.' Also *fair-graip*, chap. 5. 41. *apprehendebat*. Now *fore* is substituted, although not in any of these passages, in the A.S. verb of the same signification, which occurs in the past participle, *fore-gripen* apprehensus; also in *för-gripan* apprehendere, praeoccupare. Sommer explains the participle, 'prepossessed, taken afore-hand.' *Thankjūs fair-haitei*; 'Does he thank,' or 'give thanks?' Luk. 17. 9. Here Junius refers to *hait-an* vocare, jubere, rogare. The compound word seems radically the same with A.S. *fore-gehat* promissum, promissio, *for-haten* praedictus, Teut. *ver-heeten* promittere. The other term is *fair-writjandona*, used to denote the fixing of the eyes. 'The eyes of all—were fastened on him;' Luk. 4. 20. as formed from *fair* and *writan* observare. This seems originally the same with A.S. *fore-witan* praescire, Su.G. *foer-weta*, Teut. *reut-weten*, id.

There is no ground for hesitation, with respect to the affinity between *faura*, Sc. and *rape*, from the difference of the initial letter. The change seems to have been effected by the Greeks themselves. We know at any rate, that the change from *ϕ* to *ρ*, which is merely Goth. *f*, was very common with them; as of *are* to *ar*, *in* to *ir*, Sc.

*Rape* has been explained as signifying, with the genitive, from *deuor*; with the dative, *deur deuor*; with the accusative, *uueur deuor*, or *te deuor*.

1. *From deuor*. *Faura* seems to admit this sense in Joh. 12. 33. 'These things spake Jesus and departed, and hid himself.' *faura m. deuor*, or more strictly, *from deuor* them; in A.S. *from him*; in *færer dæm*; Gr. *ἀπὸ τῶν αὐτῶν*. It must be acknowledged, however, that this preposition seems more certainly to express the idea of proximity of position than *rape*.—*Thou hast hid these things,*

*faura snutrain jah frodaim*, from the wise and prudent; Isl. *fyrer spekingum og vitringum*; Luk. 10. 21.—*Atsaiquhith faura lingua prauketum*; 'Beware of false,' or 'lying prophets;' i. e. attend so as to keep from beside them; Matt. 7. 15. In these passages *ἐπὶ* is used in the Gr. In the Isl. version it is; *Buktet yður fyrer falspamenum*, i. e. false *spae-men*, a term commonly used by our Scottish writers. To this day, a female fortune-teller is vulgarly denominated a *spay-wife*.

2. *Close beside*. 'Bartimeus, *sat faur wig*, sat by the highway side;' Mar. 10. 46. that is, *close by* it; *παρὰ τὴν ὁδόν*. The same phraseology occurs, both in Moes.G. and Gr. in Luk. 18. 35.—'We shall all, *gasatjanda faur stauastola Christaus*, stand,' or more literally, 'take our place before the judgment-seat of Christ;' Isl. *fyrer Christi domstol*; Rom. 14. 10. *παραστήσεται τῷ βήματι*; that is, immediately before it.—'Jesus—took a child, and, *gasatida faura sis*, set him by him,' that is, 'close beside him;' Luk. 9. 47. *παρ' αὐτοῦ*. *Faura* occurs in Mar. 5. 21; 'He was *faura marein*, was nigh unto the sea side;' *παρὰ τὴν θάλασσαν*; in A.S. *embe tha sae*, secus mare.

3. *Motion beside, or to beside*; 'He walked, *faur marein*, by the sea of Galilee;' Mar. 1. 16. *παρὰ τὴν θάλασσαν*. From the comparison of this passage with Mar. 5. 21., quoted above, where *faura* is used precisely in the same sense, it has been observed that *faur* and *faura* have not always that difference of signification which some have supposed, but are used promiscuously. V. Ulph. Illustr. p. 173.—*Jah thai faurgangandans*, 'And they that passed by,' or 'beyond the place where he was, railed on him;' Mar. 15. 29. *παραπορεύμενοι*.—*Jah in maurgin faurgangandans*, 'And in the morning, as they passed by, they saw the fig-tree dried

up from the roots ;' Mar. 11. 20. *παρεπεριτόμηναι*, as before. Here also *faura* and *faur* are used as synonymous.

4. It has been observed that *παρὰ* sometimes signifies, *on this side*, and sometimes *beyond*. *Faura* and *faur* are thus used in composition. The following passage may, I think, be viewed in this light. 'A great multitude of people out of all Judea and Jerusalem, and, *af thize faurmarein*, from the sea-coast of Tyre and Sidon,—came to hear him ;' Luk. 6. 17. *παράλιον*. In A.S. *sæ-gemaere*, that is, the sea-boundaries. *Faurmarein* is a term evidently formed like *παράλιος* ; and refers to the country *on this side* of the Mediterranean, in relation to Galilee.

5. In composition, it sometimes denotes position *before* or *close beside* another object. 'Into whatsoever city ye enter,—eat such things as are, *fauralagido izwis*, set before you' ; Luk. 10. 8. exactly corresponding to the Gr. word used *παρατίθω* ; A.S. *eow toforan aset* ; Isl. *fyrer yður verdur frammsett*. So also in Mar. 14. 69. 'And a maid saw him again, and began to say to them, *faurastandandam*, that stood by ;' Gr. *παραστέλλον*.

6. It also, like the Gr. preposition, changes the sense. 'They all with one consent began, *faurquithan*, to make excuse ;' Luk. 14. 18. from *faur* and *quithan*, which signifies simply to speak, to say ; analogous to the term in the original *παρατιθέναι*, *deprecari*, the sense of *αἰτίω*, *peto*, being changed by *παρὰ*. In *faur-biudan* we have an example of the use of a word in a sort of intermediate sense, in its transition to that in which it admits of a complete change. I need not say, that the northern terms, corresponding to Eng. *forbid*, in general shew a total change of the meaning of the verb *to bid*. In the Moes.G. the compound is used only as stronger than the verb in its simple

state; yet with such emphasis as to imply something accompanying the injunction, equivalent to a commination. ‘He, *faurbauth im*, commanded them that they should take nothing for their journey;’ Mar. 6. 8. Gr. *παρέγγειλιν*. In Luk. 5. 14. where the same Gr. term occurs, it is said, *Faurbaud imma*, ‘He charged him to tell no man.’

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## CHAPTER VIII.

Of Πέρα, πέραν; Περὶ; Πρὸ; and Σύν.

Πέρα, πέραν, ultra.

This preposition has met with less attention from philologists than some others, as occurring less frequently. Did we seek an origin for it in the Gr. language, perhaps *πύρην*, transeo, might seem to have a pretty good claim. It is, at any rate, highly probable that this particle has entered into the formation of *πέραν* transeo, q. *πέρα-ιν*, I go beyond. Perhaps it may be viewed as a confirmation of this etymon, that as *πέραν* is the preposition in different places in the New Testament, in relation to *crossing* the sea, or any body of water, as in Joh. 6. 1. 17.—18. 1. the verb *διαπέραν* is used in the same sense, Matt. 9. 1. ‘He *passed over*.’ *Πέρας*, finis, terminus, has also strong marks of propinquity; q. the point *beyond* which one may not go, the boundary of *going*.

In confirmation of this, it may be observed, that *πέραν*, ulterior, formed from the preposition *πέρα*, is used substan-

tively for *πίρας*, finis, extremum. *Νύκτα μὲν ἐν πικρῇ δολιχῇ σχίζῃ*; Homer. Od. ψ. It is also used by Apollonius to denote the boundary of the horizon towards the east. *Ἦός ἐκ πικρατὸς ἀνιῶσα*; Argon. lib. 1.

*Πέρα* governs the genitive, signifying *beyond*. *Καὶ τῆτο μὴ πέρα προβαίνει*; ultra hoc non progredi; Aristot. Polit. lib. 6. It has also the sense of *supra*; *Πέρα ἀνθρώπου*, supra hominem; Philostr. in Her. *Πέρα πίστεως*, supra fidem. But its primary application is to place. The use of *πέραν* is restricted to this. *Πέραν Ἰνδῶν*, ultra Indos; Aristot. de Mundo. *Πέραν θαλάσσης*, ultra mare; Thucyd.

Three prepositions are used in Moes.G., which apparently claim affinity with *πέρα* and *πέραν*. These are *fra*, *fram*, and *fairra*, all used in the sense of *a*, *ab*. The signification of *fra* nearly resembles that of *πέρα*: and we can easily suppose that what was originally *fera*, equivalent to *πέρα*, would, *per crasin*, be pronounced as *fra*.

In the Moes.G. fragments *fra* is found only in its compound state. In Joh. 16. 12. it is used in the translation of *βαρύνει*, to carry. Here it has obviously a figurative sense: 'I have yet many things to say unto you, but, *ni maguth frabairan nu*, ye cannot bear them now.' Verelius (Ind.) explains the Moes.G. term by Sw. *franbairan* and *baera fran*, to carry forth, q. to carry *πέραν*.—*Frabugandans* signifies sellers, Mar. 11. 15. from *fra* and *bugan* to buy; q. those who buy away, who part with their commodities in barter with others. Verelius explains the term, *gifwa fran sig*, to give from one's self. In a secondary sense it signifies to forgive, that is, to give away, or from one's self what another is owing to one; as in Luk. 7. 42. 'He, *baim fragnf*, frankly forgave them both.' Gr. *ἰχαρίσαντε*, the word *frankly* being introduced in our version to express the force of this.—Luk. 19. 8. *Fragilda fidurfalth*, 'I restore fourfold,' literally I pay from me; like the term in the A.S. version *a-gyfe*; Gr. *ἀποδίδωμι*.—*Fra-letan* prima-

rily signifies demittere. 'At the feast the governor was wont, *fraletan bandjan*, to release a prisoner;' Matt. 27. 15. from *fra* and *letan*, mittere; literally to *sen!* from. Hence, in a secondary sense it is used to denote forgiveness, which is a release from debts whether pecuniary or moral. *Kunnan*, to know, with *fra* prefixed signifies to contemn; as in Luk. 18. 9. 'He spake this parable unto certain—*frakunnandans thaim antharaim*, who despised others;' who *knew* them only so far, as to *avoid* them, to keep them *at a distance*. This idiom is retained in Isl. *firirkunna*, ignoscere. *Firirkunnit mik eigi*; ne mihi vitio vertas, ignoscas; Verel. Ind.—'It were better for him, that he—*frawaurpans wesi*, were cast into the sea;' Mar. 9. 42. i. e. cast *forth*. Sin is expressed by an idea similar to that conveyed by Lat. *transgressio*. As *waurkjan* is to work, with *fra* prefixed, it signifies to sin. *Frawaurhta mis*, 'I have sinned;' Matt. 27. 4. I have wrought *frowardly* or perversely; *from*, or in opposition to the precept given me, *beyond* the mark. In the same manner is *quithan*, dicere, loqui, changed by having *fra* prefixed; *fra-quithan*, maledicere. A.S. *forwyrcean*, and Isl. *firivraeka*, perdere, are cognate terms, although with a slight change of signification.

A.S. and Isl. *fra* signify a, ab, abs, ex, de. Isl. *fraleitur*, adversus; *frasnuen* perversus, from the preposition, and *snua* verti, q. to turn or be turned the wrong way; *fra-ørandr* absens, literally, being *from*; *til og fraa*, citra, retroque, *to* and *fro*. For the old Eng. preposition had precisely the same sense. Thus *fro ye* is used by Chaucer in the sense of *from you*, in old Scot. *fra*, in modern *fræ*. Isl. *Frá* is explained in Gl. to Edda, not only by ab, but by praeter, ultra. *Frá thui sem fyrri var*; supra id quod prius erat. Sol. XL. 4. 6.

Su.G. *fra*, *fran*, id. *Taga fran andra*, aliis abripere. *Franhaest*, equus qui dexterior currui jungitur, the *far-horse* Scot., as opposed to the *ner-horse*.



Moes.G. *fairra* has also great resemblance to *πῆρα*, both in form and in meaning. 'And there was a good way, *fairra im*, off from them, an herd of many swine;' Isl. *lángt í burt fra theim*; Matt. 8. 30. This is equivalent to, 'a good way *beyond* them,' or '*beyond* the place where they were.—*Asteithith fairra mis*, 'Depart from me,' Isl. *fared fra mer*; Matt. 7. 23. q. 'go to a distance, *beyond* my presence.—' She departed not, *fairra alh*, from the temple,' Luk. 2. 57. She went not *beyond* the precincts of that holy place.—' He entered into one of the ships which was Simon's, and prayed him, *astuahan fairra statha leiril*, to thrust out a little from the land;' Isl. *at legga litid frá lande*; Luk. 5. 3. that is, to go a little *farther*, than they formerly were, *beyond* the boundary of the shore. The adverb *fairrathro*, a longè, is very similar to *παρατέρω*, 'ulterior, amplius; on the farther side, more.'

His views *fairra* as sometimes used by Ulpilas for *fra*; referring, in support of his assertion, to Luk. 2. 37. above quoted. They so completely agree in signification, that *fra* might almost be viewed as an abbreviation of *fairra*. The affinity of *fra* to *πῆρα* may be illustrated by the use of Isl. *fra-bær*, excellens, alios omne antecedens. This resembles the use of the Gr. preposition; *πῆρα ἀνθρώπων*, supra hominem; *πῆρα τοῦ λόγου*, supra quam dici potest. Isl. *fiara* also signifies superare, to gain over, to overcome. *Hon fiarade honom upp*: persuasionibus ipsam captivavit. Verel. Ind. Alem. *fiara* id. In *fiara*, seorsim.

*Thaz lazen sie in unars*

*thia ungilouba in fiara.*

Otfr. v. 7. 128.

i. e. that they may make thy unbelief to cease; literally, leave thy unbelief *at a distance* or *far off*. Hence, as would seem, Alem. *fiar*, an adjective, Germ. *seier*, signifying tranquillus, otiosus, *seotus*, (Schilter), the idea of tranquillity

being borrowed from that of *distance* from other objects, such at least as might cause disturbance. We may add *fira*, cessatio ab operis ob cultum divinum, festum, in Lat. *feria*. To the Goth. preposition signifying *longè a*, we are also to trace Alem. *ferron*, and Germ. *fern*, which nearly resemble *πῆρ*, and Su.G. *fiaerran*, procul, longe, a loco remoto. *Komma fiaerran ifron*, a locis remotis venire: *Ware fiaerran fran mig*, procul a me absit. *An* is a suffix in Su.G. and Isl. denoting motion from a place.

*πῆρ*, it has been observed, with the article assumes an adjective form; *ἰ πῆρ*, ulterior, qui in ulteriore parte est; qui est e regione; *ἰ πῆρ ὄχθῃ*, ulterior ripa; *τὰ πῆρ*, quae sunt in adversa parte. *Fairra* is thus used by Ulphilas, Luk. 15. 13. 'The younger son—took his journey, *in land fairra*, into a *far* country;' A.S. *on feorlen rice*. The Eng. phrase, still in use, retains the idiom of the ancient Goth. Hence the Germ. use of the term *fern*, procul; *Aus fernem landen*, ex regionibus longinquis; Deut. 29. 22. Both Ihre and Wachter view these northern terms as allied, not only to *πῆρ*, but to *πῖπρ* procul, also to Lat. *porro*, id. I need scarcely observe that A.S. *feor*, *feorran*, Germ. *fer*, Belg. *ver*, *verre*, Scot. *fer*, and Eng. *far*, all acknowledge the same origin. A.S. *feorran* not only signifies procul, but *porro*, 'furthermore, moreover;' Somner.

Before taking our leave of *Fairra*, it deserves to be remarked, that as Gr. *πρῶτος* is viewed as a contraction of *πρῶ-τατος*, (a superlative apparently formed from *πρῶ*, whence *πρώτιστος*), our Eng. word *first* seems to have been formed in a similar manner, originally denoting what was most remote, or *farthest off*, in respect of place, hence transferred to time. A.S. *feor* signifies procul, *far*; the superlative is *feorrest*, sometimes used adverbially, longissime, at other times as an adjective, *feorraesta dael*, extrema pars. The comparative was *feorre*, farther. The Alem. shews the same analogy. As *furi*, *für*, signify prae, ante, the comparative

is *furira*, anterior, the superlative *furist*, *furista*, *primus*, *supremus*, *summus*; Kero. Hence the name given to a prince, *der Fürst*, i. e. *the first person*. This mode is retained in Germ. *vor*, *vorder*, and *vorderst*. Isl. *fyrr*, *fyr*, *prius*, *anterior*; item, *remotus*; *fyrre*, *fyrstr* *prior primo*; Gudm. Andr. p. 71. *Fiaerri*, *remotius*, *fiarst*, *fierst*, *remotissime*, Verel. Ind.; q. the *farthest back*. Su.G. *foer*, *ante*, comparative *foerr*, *prius*; superlative *foerst*, *primus*. Thus, it appears most probable that Lat. *primus* itself has been the superlative of *pri*, the old form of the preposition *prae*, as Festus observes on *Privignus*; *prior*, *prius*, being the comparative. It is evident, then, that *first* has been formed precisely in the same manner with its synonyme *foremost*, only with a different termination. For, to *fore*, signifying priority in place, or as to time, we must trace *former* and *foremost*, as the comparative and superlative. This analogy appears also in Moes.G. *Frumozo* signifies *prius*, Rom. 11. 35. *Aiththan quhas imma frumozo* —; ‘Or who hath *first* given unto him?’ This is supposed to be from the adverb *frummo*, of which the superlative is *frumist*. Matt. 8. 21. *Fan, uslaubei mis frumist* (q. *foremost*) *gahrihan jeh gahrihan attan mecinana*; ‘Lord, suffer me *first* to go and bury my father.’ *Frum*, *frums*, *initium*, is viewed as the radical word. V. Ulph. Illustr. p. 106. We may add, that as Su.G. *fram* signifies *prorsum*, hence are formed *framre* *anterior*, *framur* *alterius*, *framst* *primus*.

#### THE.

This preposition has by Scheide been derived from *repa*, *transire*, from which he supposes that an obsolete noun, *repa*, has been formed, having in the dative *repa*. Mr Benson views it as an immediate cognate of *repa*, a *boundary*, and as probably the dative of this very noun, constructed from *repa* and *repa*; explaining it the *contermining boundary*. It has been

justly observed, that this etymon is materially the same with Scheide's, who explains  $\pi\epsilon\lambda$  as denoting *penetration to the utmost boundary, or the circumference of a thing*. From what has been already noticed, on the preposition  $\pi\epsilon\alpha$ , it is obvious that  $\pi\epsilon\alpha$ , a boundary, and  $\pi\epsilon\acute{\alpha}\omega$ , transeo, are intimately allied.

It deserves to be mentioned that the Moes.G. contains a substantive exactly corresponding to the sense of both  $\pi\epsilon\lambda$  and  $\pi\epsilon\alpha$ . This is *fera*, occurring only in the plural, partes, termini, limites; Jun. Gl.—Mar. 8. 10. 'He entered into a ship,—and, *quam ana fera Magdalan*, came into, or on the *parts*', or '*confines* of Magdala.' It does not appear that this term has been retained in any of the other northern dialects; unless Isl. *fiara*, littus, be originally the same word, as denoting the *boundary* of the sea, also, the reflux of the sea, and the *place* of this reflux, the *water-mark*. V. Gudm. Andr. p. 68. The Moes.G. term is viewed by Schilter as allied to *fiarra* procul. May we not suppose, that Lat. *para* has had the same common source with this and  $\pi\epsilon\alpha$ ?

The Goth. preposition which most nearly resembles  $\pi\epsilon\lambda$  is Isl. *firi*, *fyri*.  $\pi\epsilon\lambda$ , both simply and in composition, denotes excess, or superiority, marking the highest degree; as  $\pi\epsilon\lambda\lambda\upsilon\pi\omega$ , valde tristis,  $\pi\epsilon\lambda\epsilon\gamma\omega$ , nimis curiosus. Thus Isl. *vera firi* signifies praesse, praesidere, exactly consonant to  $\pi\epsilon\lambda\upsilon\mu\iota$ , superior sum, supero, antecello, also, abundo; *firinganga*, praeire, *firigangsman*, antecessor, alicui rei praefectus; *fyrikongr*, inter alios reges eminens; *fyribeistast*, praesse. Su.G. *foer* is used in the same sense. As *wacker* signifies pulcher, *foerwacker* is perpulcher; from *mycket* much, by prefixing the preposition, *foermycket* is formed, denoting excess, nimium, too much. As  $\pi\epsilon\lambda\epsilon\gamma\omega$  respects one who goes about a piece of business, but does not apply to it, *idle, trifling*; *firinemast* signifies negligere, apparently from the preposition and *nema* capere. In the use of this prefix, there appear also some vestiges of what has been considered as the primary sense of  $\pi\epsilon\lambda$ ,—circum; as in *firileitinn*, circumspectus, pro-

vidus. I hesitate, however, whether *firi* here does not rather signify *pro* before, than circum.

περὶ, Lat. *Pro*, *Prae*.

This preposition has been deduced from the adjective *πρῶτος*, *before*, contracted *πρῶς*, having in the dative *πρὶς*, signifying, with a substantive understood, the *fore* part, *fore* object, 'object in front.' It is used in relation to place, as 'applied to objects *fronting* each other, or to some placed *before* others in the order of succession.' This is considered as its primary signification. It is also used in relation to *time*; as denoting *defence* or *protection*; and *preference*.

The Moes.G. preposition corresponding to this is undoubtedly *faur*, *faura*. We have already illustrated the connexion between this and *πρὶς*. But Ulphilas evidently uses it in two different senses. Some learned northern writers have distinguished between *faur* and *fanra*; explaining *faur* as expressing the force of Lat. *pro*, Eng. *for*, and *faura* as signifying, *prae*, *ante*, *before*. V. Benzellii Annot. in Joh. 10. 11. Ulph. Illustr. p. 87. But it has been already seen, that they are used by the bishop of Moesia promiscuously. The correspondent prepositions in the other dialects are, A.S. *for*, *fore*, in composition also *fora*, *pro*, *prae*, *ante*, *coram*; Alem. *fura*, *furi*, Isl. *for*, *firi*, *fyri*; Su.G. *for*, *foer*; Germ. *fur*, *vor*; Teut. *veur*, *voor*, id. Eng. *fore*, in composition.

1. In relation to *place*, as conveying the idea of *fronting*: as, Ἐστὺς πρὸ τῆς πυλῶνος; 'he stood before the door.'—'He gave to his disciples, *atlagidedeina faur*; *jah atlagidedun faur tho managein*, to set before; and they set before the multitude;' Mar. 9. 6. A.S. *toforan aettan*; Isl. *at their legda—fyrer folked*. The preposition, which occurs in the Gr., is *πρὶς* in a composite state; *πρὸς τὸν ποταμὸν*—*πρὸς τὸν ποταμὸν* τὸ ἕλκερ. The noun, signifying *multitude*, is the origin

of the Scot. term *menyie*, old Eng. *meyny*, used in the same sense; also of the modern word *many*. This passage would apply equally well as an illustration of *περὶ*, in sense 2. In Moes.G. a street is denominated from the circumstance of its being *in front* of the door. 'Go your ways out into *fauradaurja*, the streets;' Luk. 10. 10. By analogy of formation, in A.S. *fore-dure* signifies a porch, a vestibule; Isl. *fordyre*, corresponding to Gr. *περὶ θυρῶν*, *prae foribus*, Swed. *farstuga*, id., Isl. *fyrirum*, locus in nave primus, q. the *first room*. Su.G. *sta foer en*, stare ante aliquem.

2. Signifying *before*, as denoting progression. *Jah silba fauraquimid*, 'And he goeth *before* him;' Luk. 1. 17. *gaeth toforan him*, A.S. Isl. *mun fyrer honum frammganga*; Gr. *προελίσσεται*.—'And they were in the way going up to Jerusalem, and Jesus, *faurbigangands ins*, went *before* them;' Isl. *geck fyrer theim*; Mar. 10. 32. *περάγων αὐτὸς*.—'When he putteth forth his own sheep, *faura im gangith*, he goeth *before* them;' Joh. 10. 4. A.S. *gaeth beforan hym*; Isl. *gengur hann framm fyrer theim*; Gr. *ἔμπροσθεν αὐτῶν περιήλθει*. A.S. *fore-gangan* also signifies *praeire*; Alem. *forauuesen* *præesse*, *furifahen* *praevenire*, Isl. *vera firi præesse*, *firiganga* *praeire*; Su.G. *Jag kom foer an tu*; *veni te anterior*, vel ante te.

3. *Before*, as to time; as, *Ἐγένετο πρὸ τοῦ πολέμου*; 'it happened *before* the war.'—*Faur hanins hruck*, 'Before the cock crow thou shalt deny me thrice;' Matt. 26. 75. in Gr. *πρὶν*, which is often used for *περὶ*:—'Art thou come hither to torment us, *faur mel*, *before* the time?' Matt. 8. 29. *πρὸ πατρὸς*.—*Faur thizei Abraham waurthi, im ik*; 'Before Abraham was, I am;' Joh. 8. 58. Here it is also used for *πρὶν*.—Whatever was, *faura gamelith*, written *aforetime*, was written, for our learning;' Rom. 15. 4. Gr. *προηγεῖται*. *Faur* in composition has the same signification. *Faursnau*, 'She

is come *aforehand* to anoint my body to the burying;’ Mar. 14. 8. *πρὸ ἡμέρας*. A.S. *foran to hlafmaessan*; ante festum primitiarum; Chr. Sax. A. 913. Alem. *fora einero citi des imbizzes*, ante unam horam refectionis; Kero. Isl. *forda prae-cavere, forda lyfe*, cavere vitae, *forfana* praeoccupatio dam-nosa; *firimana* praevenire, antevertere, *fyrirskipan* prae-ordinatus, *fyriraellan* praedestinatio. Su.G. *foer. Han kom foer tva dagar sedan*; ante biduum venit; Ihre.

4. *Πρὸ* is also used to denote *defence* or *protection*. *Πρὸ τῶν παιδῶν καὶ τῶν γυναικῶν μάχισται*, ‘to fight in defence of wives and children.’ The idea of protection is obviously borrowed from one standing *before* another as to place. In this sense we may view the language used, Mar. 9. 40. ‘He that is not against you, *faur izris ist*, is on your side;’ that is, will stand for your defence, will take part with you; Gr. *ἀπὸ τοῦ ἐναντίου*. This idea is, in more instances than one, suggested by the use of *faur* in composition. ‘He laid it in his own new tomb,—*faurkalujands staina mikilamma*, roll-ing a great stone to the door of the sepulchre;’ Matt. 27. 60. Gr. *πρὸς τοὺς θύρας*; that is, in front of the door, for defence against those who might wish to carry away the body. *Faur-rakah*, and *faurkah als*, denote ‘the veil of the temple;’ Mar. 13. 38. Matt. 27. 51. the curtain meant to guard the *sanctum sanctorum* from the eyes of those who ministered in the holy place; from *faur aute*, and *hahan* suspendere, like Dan. *förhäng*, and Belg. *voorbang*, a veil.

A.S. *fure-breast* is compounded after the same manner; *pectorale*, ‘a breast-plate, or defence for the breast,’ Som-ner; and *fure-burh* *pro-murale*, q. a defence for the wall or fortification. The preposition *for* is used in this sense in its simple state, as signifying, *ex parte*. *We broth for ow*; *Stabant a vestra parte*; Nicod. 17. Franc. *juridicamen defendere*, Gl. Mons. *jurisprochum*, id. properly, to speak in

one's defence. Su.G. *laegga sig ut foer en*, intercedere, opposito velut corpore tueri; Ihre, vo. *Foer*.

5. *Preference*. Ἀρετὴ πρὸ χρημάτων, 'virtue before riches.' The idea of preference is evidently borrowed from that of literal precedence, one going before, or taking place of another. It is retained in the composition of *faur*, *faura*; as in *fauraganga*, Luk. 16. 1. a steward, one who is preferred before the other servants, on whom they all immediately depend; also in *faurabathja* princeps, from the preposition and *biud-an* jubere; and in *fauramathleis*, Luk. 8. 41. 49., the designation given to 'the ruler of the synagogue,' corresponding to ἄρχων in the Gr. This word is from *mathls* forum, q. the place of speaking, from *mathljan* loqui.

In A.S. we have *fore-standan*, praestare, praeesse, *forestigan* antecellere, *fore-beon*, 'to be afore or above another, to be in authority, to have charge or bear rule, to be set over,' Somner; *fore-sittan*, praeses, praesidens; *fore-steora*, proreta, 'the ruler or guide of the foreship,' id. &c. Franc. *foraferio*, id. proreta; Alem. *foraperahida*, praeclara; *foreleison*, duces; *furisezzan* praeponere; Isl. *fergangumadr*, antesignanus, praeses, also villicus; *foringr*, antesignanus, *formadr* gubernator, &c. Su.G. *foer* is used in the same manner; *foerman*, praefectus, praeses, *foerstandare* gubernator, imperator, *foerste*, rex, &c.

6. Πρὸ also denotes *substitution*, being equivalent to *for*, or *instead of*. Πρὸ παιδὸς θανῶν, 'to die for one's children;' Eurip. A similar transition is here made, as in the two significations last mentioned, from the primary sense in relation to *place*. He who does, or bears anything *instead of* another, puts himself in his place. 'I lay down my life, *fauro tho lamba*, for the sheep;' A.S. *for minum sceapum*; Isl. *fyrer saudena*; Joh. 10. 15. ἵνα τῶν προβάτων. The same phrase occurs ver. 11. But instead of *faura lambe*, as



in Junius, the genuine reading, according to Sothberg, is *faur lambe*. Ulph. Illustr. p. 88. Perhaps this is also the case as to ver. 15. although not mentioned.—‘Destroy not him with thy meat, *faur thanei Christus gaswalt*, for whom Christ died;’ Isl. *fyrer hvern Christur er dáinn*, Rom. 14. 15. Gr. *ἐν τῇ οὐ χερσὶ ἀπίθαν*. A.S. *for* is equivalent. ‘Arche-la-us reigned in Judea, *for thaene Herodem*, in the room of Herod;’ Matt. 2. 22.—*Eage for eage*, and *toth for toth*; ‘eye *for eye*, and tooth *for tooth*;’ Matt. 5. 38. In the Isl. version, *auga fyrer auga*, *taunn fyrer taunn*. Alem. *fora* and *furi* have the same application. *Fora diem*, pro ipsis; Kero, c. 10. *Furi sih gisprehhe*, pro se satisfaciat.

This comparison illustrates the justness of Mr Bonar’s remarks, that “our Eng. preposition, *for*, appears to have a similar origin with the Greek *πρὸ*,” and that “*for* in Eng., and *πρὸ* in Gr., and *pro* in Lat., as well as the Ger. *vor* or *fur*, means, in its radical sense, *position before*.”

#### Σύν.

This preposition has been derived from *σύν*, to *sex*, or to *join together*, which, though obsolete in Gr., is supposed to be retained in Lat. *suo*. *Σύν* denotes *junction in place, time, and modes of action*.

The affinity between this and any Goth. preposition, is not so obvious as in some of the examples given above. But by several learned writers the particle *sam* or *sama*, having the same signification, is viewed as radically one. *Σύν*, we know, in composition often assumes the form of *σύν*; as in *σύν-θεσις*, *σύν-θελλος*, *σύν-θεσμός*, &c. &c.: and Festus informs us that Ennius, the ancient Roman poet, used *sam* for the analogous Lat. preposition *cum*, which seems to indicate that it had a common origin with *σύν*. It has been supposed that the Greeks converted the *s* or sibilation, in *sam*, into the aspirate in *cum*, *ἀνα*, *simul*; as they sometimes interchanged these;

and as the Latins formed their *super*, and *sub*, from Gr. *ὑπὲρ* and *ὑπὸ*, by substituting the sibilant for the aspirate, it being admitted that this was customary with them. Lat. *simul* has been traced to the same source with *sama*. Instead of Su.G. *samman*, *suman* sometimes occurs: *Dela theer suman*; si inter se litigent; Dal. LL. ap. Ihre.

1. It denotes *junction in place*. Ἐρχόμεθα ἡμῖς εἰς σὺν; Joh. 21. 3. 'We come with thee.'—'Jesus saw that the people, *samathrann*, came running together;' Mar. 9. 25. *ἰπισυντρέχου*.—'One of the scribes heard them, *sama-sokjundans*, reasoning together;' Mar. 12. 28. Gr. *συζητούντων*. A.S. *sam-hiwan*, co-domestici, conjuges; *samm-ian*, congregare; Alem. *sam-an* id., *kesemane* concilium, Notk. Isl. *saman*, una collectio; in composition *sam*, *samsæte* concessorium; *sama stad*, eodem loco; Su.G. *samquam* conventus, *samwiste*, societas.

2. It is used in relation to *time*. Σὺν τῷ διπνῶν ἔπειθι; 'he went away in time of supper.'—A.S. *samod* signifies simul, at the same time. *Forweorthath samod*, peribunt simul, Psa. 36. 40. *Seofon winter samod*; septem annos simul; Caedm. 88. Alem. *samoso* simul. Isl. *saman*, Su.G. *samt*, id. *Geck han nu fiora daga i samt*; tres dies continuo ambulavit; Halfdans Sag.

3. It is applied to *modes of action*. Σὺν σοὶ μάχεσθαι, 'I would fight with your aid.'—*Dene and Engele wurdou sam-maele aet Oxna-fortha*; Dani et Angli facti sunt concordēs apud Oxnafordam; Chr. Sax. A. 1018. *Samod-arisan* consurgere; *samod-blissian*, congaudere; *sam-rade*, uno consilio; *sam-wyrca* co-operari. Isl. *samlag* consortium, *sam-toeck* conspirationes, *samlynde* concordia; *samning* pactum, at *sami*, pacisci, pangere foedus; *semsa* compono; *samband*

conventio; *samthÿcke* consensus. Su.G. *sams* concors, unanimis, *saemja* unio.

Ihre, and some other writers, have remarked the striking coincidence in the formation of Gr. words with *σύν*, and of northern words with *sam*; as *συμβολή*, consilium, Su.G. *samrad*; *συνίδυσις*, conscientia, Su.G. *samwete*; *συναρίσις*, computatio, *samdryckia*. To these we may add *συνωμία*, comedo, Isl. *sameyte* communio; *συνχρόνως* coactaneus, Isl. *samtida*, id.

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## CHAPTER IX.

### OF 'Υπὲρ and 'Υπὶ.

According to the order observed, only two Gr. prepositions remain for consideration, *ὑπὲρ* and *ὑπὶ*. There can be no hesitation whatsoever, as to the close affinity of both to various prepositions in the northern languages. But, as *ὑπὲρ* and *ὑπὶ* throw an almost unsurmountable bar in the way of the philologist, from their being evidently allied in the most intimate manner as to origin, although directly opposed in signification; the very same difficulty retards him in his Goth. investigations.

Mr Bonar and Professor Dunbar agree in viewing the preposition *ὑπὶ* as evidently originating from the adjective *ὑψος*, signifying *high*; and *ὑπὲρ* 'formed from the same root,' as 'denoting an object *higher* in point of place or situation.' Mr Bonar thinks that "the application of the two prepositions, though originating from the same root, was reversed; in the one case the attribute being referred to the noun pre-

ceding, in the other to its co-relative, the noun following. In these, therefore," he says, "there is no contradiction, but merely a diversity in the mode of application. *High* and *low*, *above* and *under*, are merely relative terms. When one object is *low* or *under* in reference to another, this last, of consequence, comes to be *high* or *above* in reference to the first. Such a position of two objects, therefore, may be equally expressed by saying, that the first is above the second, or the second is under the first. In the preposition  $\iota\pi\epsilon\rho$ , the Greeks used the one mode of expression; in the preposition  $\pi\alpha\rho$  the other."

This idea will appear more clear from one of the illustrations given, in which both the prepositions occur.  $\text{Καὶ τὸ χρυσοὺν ὡς ἐπὶ γῆνι καὶ ὑπὸ γῆνι}$ , 'the gold both above and under the ground;'—'the gold,—higher in respect of the ground, and the gold in regard to which the ground is higher.'

The mode of solution, adopted by my ingenious friend, had occurred to me, before I observed that he had made use of it. But it seemed necessary to reject it on several grounds. One of these is, that which I have since found mentioned by Professor Dunbar. "These ingenious remarks," he says, "do not appear to me to convey a correct notion of the preposition  $\iota\pi\epsilon\rho$ ; for, I apprehend, we must join it as well as  $\pi\alpha\rho$  with the preceeding noun, if we pay any regard to the cases which it is said to govern." Least of all can we admit of an inversion in the one case, which is directly opposed to the sense of the very same word in the other, only as expressed in the comparative degree. Besides, such a violent inversion is totally incongruous to the common modes by which men express their thoughts, especially in a more simple state of society, such as that in which we may suppose the prepositions of any language to have been formed. In an instance of the kind referred to, violence must be done to thought itself.

Nor can I entirely subscribe to the opinion of the last

mentioned learned writer ; especially in as far as the Greeks are concerned. It seems, however, to come very near the truth. "As—*high* and *low* are relative terms ; so also are *higher* and *high* ; what is raised *higher* must be *above* the other object, and of course the latter will be under it. I, therefore, imagine that the Greeks, when they began to use the preposition *ὑπὲρ* in the sense of *higher* or *above*, lost sight of the radical meaning of *ὑπὲρ*, and used it in its relative situation to *ὑπὲρ*, as denoting *under*." "These—conjectures," he, with great candour, subjoins, "may lead to something better in the investigation of other languages more ancient than the Gr., to some of which that beautiful language is probably indebted for many of its simple terms."

It seems most probable, indeed, that the Greeks received both *ὑπὲρ* and *ὑπὸ*, from a more ancient people, in the senses in which they used them, without forming either from *ὑπὲρ*. For the existence of this noun rests on mere supposition, it being confessedly obsolete. The difficulty, arising from the contrariety of the significations of *ὑπὲρ* and *ὑπὸ*, is not removed by the supposition, that the Greeks, "when they began to use *ὑπὲρ* in the sense of *higher* or *above*, lost sight of the radical meaning of *ὑπὸ*." This conjecture is liable to more objections than one. It must be supposed that they had introduced *ὑπὸ* long before *ὑπὲρ*. This cannot well be imagined ; for as soon as any people formed a particle signifying *under*, they would find equal necessity for another, as its correlate, signifying *over* or *above*. It can scarcely be thought, that so acute a people as the Greeks would form a comparative, and even add a superlative, from *ὑπὲρ*, without paying the slightest regard to the obvious relation which *ὑπὸ* is supposed to have had to this adjective. It has been assumed, that, in the formation of their comparative, they first made it *ὑπεριον*, and afterwards reduced it to *ὑπεριον*, whence the preposition *ὑπὲρ* is said to come ; and that the superlative was ori-

ginally *ὑπερτατος*, afterwards contracted into *ὑπαντος*. This only shews that a fabric, the basis of which is mere supposition, cannot easily reach its proper elevation without similar contributions from the regions of fancy. For this assumption seems to contradict the evidence of facts. We have no right to take it for granted, that the comparative was *ὑποτις*, and the superlative *ὑπερτατος*, when we have incontrovertible proof that they actually assumed the form of *ὑπέρτις* and *ὑπέρτατος*; signifying, as these degrees ought to do, *superior* and *supremus*. These terms thus proclaim their immediate descent from *ὑπέρ*; and this, of itself, affords a strong presumption that the preposition did not owe its origin to the Greeks.

It may be inquired, however, What then was the origin of these particles? and, How can we account for the use of the one in a sense so different from that of the other? There is less difficulty in answering the first of these queries, than the second. But, although we cannot attain to certainty in a disquisition of this kind, some degree of light may perhaps be thrown on the second, from what we consider as the only answer to the first, which seems to have any verisimilitude.

It has been observed by one, whom Professor Dunbar seems justly to design an "ingenious and learned friend," that in Moes.G. '*uf*—signifies *under*, whilst *ufar*, its comparative, means *over*.'" When he speaks of *ὑπὲρ* and *ὑπέρ* "standing related to each other as *comparative* and *superlative* words," it must be from mere oversight, instead of *positive* and *comparative*. This opinion, indeed, as he observes, "is strongly confirmed by a singular coincidence, both in regard to meaning and mode of structure, in the most ancient dialect of Gothic that remains \*."

The same literary friend has gone a step farther. "The root," he remarks, "of all these prepositions, both Greek and Gothic, is in all probability a verb common to both during

\* V. Dunbar's Exercises, p. 140, 141, N.

the earlier stages of their existence. This verb, or more properly, this past-passive-participle, is still to be found in some of the compounds of *hafian*, *leare*, *erigere*, *tollere*, under the form *hof*; and it is to this that the English are indebted for their *hove*, *hoven*, &c. the participle and preterite of *heave*."

The acute Horne Tooke has thrown out a similar idea. Speaking of the origin of *head* and *heaven*, he says they "are evidently the past participles *heaved* and *heaven* of the verb to *heave*; as the A.S. *heafod*, *heafd*, caput, and *heofen*, *heafen*, coelum, are the past participles of the verb *heafan*, *heofan*, to *heave*, to *lift* up. Whence," he subjoins, "*ufon* also may easily be derived, and with the same signification \*."

He takes it for granted, indeed, that *ufan*, *ufa*, was an "A.S. noun," signifying *altus*, high, adding; "But I believe that *ufon*, *ufa*; *upon*, *up*, means the same as *top* or *head*, and is originally derived from the same source†." As he views *ufa* as originally a noun, he gives *ufers*, and *ufemæst*, as the comparative and superlative, signifying *altior*, *altissimus*. There can be no doubt that *ufes*, also *ufers*, is the comparative, and *ufemæst* the superlative, retained in Scot. *uwer* upper, and *umæst*, *umæist*, uppermost, words quite common in the northern counties. But I hesitate as to the proof, that what was used in place of the positive invariably had the form of a noun.

The idea of the relation in degrees among the different particles, not only in Gr. but in the Goth. dialects, is what one would wish to find verified, because it affords a pleasure to the mind not communicated by solitary terms. But, in searching for truth, we are bound to view the subject in every possible light. It has been already seen, that the reasoning in favour of *ufes* being formed by the Greeks as the

\* *Diogenes of Laertius*. I. 453.

† *Phil.* p. 452.

comparative, is by no means conclusive. The proof appears less doubtful with respect to its Goth. formation. Yet two difficulties occur. The first is, that it would rather induce a suspicion that the Goths did not form this term from *uf* or *ufa*, as a comparative, that in Heb., עבר, *eber*, not only signifies *transitus* from the verb *abar*, transiit, but is often used as a preposition in the sense of *trans*, *citra*, *over*. Pers. *avar*, and *abar*, also mean *over*. This circumstance would indicate that the preposition has had the highest antiquity. The other difficulty is of less weight. Although, in A.S., *ufer* and *ufar* are commonly used in the sense of superior, the preposition does not once occur in either of these forms, but is invariably written *ofer*. But as *ufar* is the form in Moes.G., it may be supposed that, in the lapse of ages, the Anglo-Saxons having accidentally changed the sound of *u* into *o*, their writers gave both these terms according to the common pronunciation; never once imagining, perhaps, that they were originally one. Thus, what is *over* in old Eng., that is, *upper*, in Scot. is *uvar*.

These difficulties, however, only affect the derivation of *ufar* and *ufar*, and their relation to *uf* and *uf*; but neither the origin of the latter, nor their affinity to each other. There seems, indeed, to be every reason to suppose that *uf* and *uf* had the same Goth. origin. The idea, formerly mentioned, that *hof* is the root, is by no means improbable. It may perhaps merit observation, that in Isl. several primitive terms, expressive of something elevated, appear in the form of *huf*, or nearly so: as, *huf* conus, *summitas*, Gudm. Andr.; *huf*, *trabs excavata quae tecto templi incumbit*; *hufa*, *tegmen capitis*; Verel. Ind. The aspirate, it may be supposed, had been thrown away. But this hypothesis is not necessary; as there are other Goth. words, that might furnish an origin for the preposition perhaps equally probable, where there was no occasion for even so slight a change. As in Isl. *yfer* signifies *super*, *supra*, the verb *yf-ast* is *superbire*, Su.G.



*yfw-as*. It may be observed that in Isl. *y*, as here used, is equivalent to *u*. V. Gudm. Andr. p. 135. Ihre indeed views this verb as formed from *upp* sursum, super, in the same manner as the Latins formed *superbire* from their preposition *super*. He admits, however, that the term in a physical sense signifies, to swell. We may, therefore, view it as radically the same with Isl. *hef-a*, *haefv-a*, levare, tollere, only without the aspirate. Su.G. *ypp-a* signifies elevare, in altum tollere; whence *ypper* praececellens, *yppare* praestantior, *ypp-arste* praestantissimus; and perhaps *yppig* superbus. A.S. *yppan* aperire, detegere, may have had a common origin; for what is it to *open*, but to remove that which *covers*, or is *above*? It also signifies prodere, to give *up*.

Enough has been said with respect to the origin. Let us now enquire what reason may be assigned for the use of *íni* and *uf*, in a sense so different from that of *íni* and *ufer*; proceeding on the supposition that they all had a common root. Although it appears unquestionable, that *íni* and *uf* had the same origin, this difference between them may be discerned, that while the origin of the former is merely inferred from its resemblance to *íni*, the particle *uf* in fact betrays its origin, in various instances, when found in a composite state; still reminding the reader of the idea of elevation, and resembling a prisoner chained to the ground, who by his struggles to raise himself testifies how indignantly he feels his degradation. Hence we may warrantably conclude, that, in its original use, *uf* signified *above*; and that it came only in process of time to have the sense of *under* affixed to it, from its being employed as the correlate of *ufar*.

Thus in Luk. 4. 11. *Ana handun thuk uf-haband*; 'In their hands they shall bear thee up.' *Ἀνα, tollo*, is the Gr. verb. The Moes.G. term is from *uf* and *haban* tenere, q. hold up. *Uf-hropjan* has a similar signification, *uf* corresponding to *ana*, and conveying the idea of ascent or motion

*upwards.* *Uf-hropida Iaisus stibnai mikilai*; 'Jesus cried with a loud voice;' Matt. 27. 46. ἀνέκραξεν; i. e. he *raised* or *lifted up* his voice. *Uf-hropida*; 'He cried out.' Mar. 1. 23. ἀνέκραξε. The same terms are used both in Moes.G. and Gr. Luk. 4. 33; 8. 28. This analogy appears also in the use of the synonyme *uf-wopjan*, exclamare. *Jah uf-wopida stibnai mikilai*; 'And she spake out with a loud voice;' Luk. 1. 42. ἀνέφωρον. This term also occurs in chap. 8. 8. It corresponds to ἀνέκραξεν, Luk. 9. 38. In the Isl. version, it is *kallade upp*.—The same verb appears in the form of *ubu-hwopjan*, chap. 18. 38. for ὤκισεν; he *whooped*, this being evidently the origin of the Eng. verb. *Ubu* is used for *uf*, as *abu* for *af*.

*Uf-graban* might seem to express the same idea,—from the preposition and *graban*, fodere; q. to *dig up*, as those who dig throw up the earth. It is used Matt. 6. 19. to denote the act of thieves in *breaking through*, corresponding to διαγινώσκου. But *uf* here seems rather analogous to Lat. *e*, *ei*. Hence the term is rendered, *effodere*; and in the Cambridge copy of the A.S. gospels, where Ulphilas uses *uf-graband*, *of-delfun* occurs. Lye renders it *effodere*, to *dig out*. It corresponds to Gr. *ix*, *ix*, when the verb *uf-rakjan*, to stretch out, is used. This verb occurs in Matt. 8. 3. Mar. 1. 41; 3. 5. Luk. 6. 10; 5. 18. where it is invariably used for ἵκναι. It may be thought, however, that the idea of *stretching out*, in the cases referred to, as that of the withered hand, included that of previously *lifting up*. As Ulphilas uses *uf-sneithan* in the sense of *occidere*, literally to *cut off*. In Scot. the phrase to *sned aff* is still used in the latter sense. I have observed one instance, in which *uf* occurs in the sense of *a*, *ab*, Gr. *α* privative. This is in *uf-brikan* frustrari, irritum facere, Mar. 6. 26; also *spernere*, Luk. 10. 16. As the verb, conjoined with *uf*, is *brikan* rumpere, it might seem literally to signify, to *break up*.

But it is used in rendering Gr. *ἀτενίω*, irritum facio, aboleo, abrogo; from *a* and *τίθημι* pono.

In Alem. and Franc., *uf* in composition retains the signification of *above*. *Uffstenter* exiliens, *ufgange* ascensus; Gl. Mons. *Ufquheman*, oriri, *ufkekangan*, oriantur, *ufstic* ascensus, *ufstigante* ascendentes, Kero. *Ufruns*, ortus solis, Notker.

A.S. *of* occasionally indicates some affinity to Moes.G. *uf*, in what seems to have been its original sense. Thus *of-licgean* is superjacere, to overlay, incubando opprimere, used in the laws of Edgar in the same sense with *ofer-licgan*. *Of-standan*, exurgere, evidently indicates *ascent*. *The sæ of-stod and aras*; Mare exsurgebat et intumuit; Joh. 6. 18. Rushworth MS.

We discern some vestiges of the change of this particle from its original meaning to one directly opposite, in the Isl. In this ancient language *ofu* signifies *supra*, like Su.G. *oefwer*: *Ofa mikit se*, vis et abundantia pecunie; Ol. Sag. Verel. Iud. Yet in the same Saga, *ofan*, that is, *ofa* conjoined with *an*, the particle denoting motion, signifies *deorsum*. In this sense it is opposed to *upp*, although, as would seem, radically the same. *Upp ne ofan*; Neque sursum, neque deorsum; Ol. Tryg. S. 45. Verel. vo. *Upp*. *Ofan* after has the same meaning, and is rendered by Swed. *nedath*, q. to *beneath*, downwards. *Ofanfiri* is explained in a very singular manner; Deorsum, supra, superne positum; ibid. The meaning of Su.G. *ofwan* is desuper, from above; it therefore gives the idea of descent. Dan. *oven* signifies *above*, and *oven over*, over and above, q. *above*, and *more above*.

I have met with two phrases in A.S., in which both particles occur. They of consequence mark the relation which the one bears to the other. *Ufan ofer ealle*; *Superne super omnia*; Boet. 184. *Ofer eallum ufan othrum steorrum*; *Super omnia quæ superne sunt alia astra*; ibid. p. 185. *Ufan* signifies *above*; *ofer* is used as meaning *farther*, or

*more above.* Thus, though *ufan* by itself indicates *altitude*; as connected with *ofer*, it denotes *inferiority*.

Thus Moes.G. *uf*, A.S. *ufan*, and Isl. *qfa*, seem to have first received the sense of *downwards*, merely as used to denote *descent* from a *high* place, whether voluntary or violent. For *ofanfall* signifies *casus, descensus*; literally, a fall *from above*, or *from on high*. The terms had thus gradually come to be applied to whatever was *under* or *lower* in relation to *higher* objects. 'Υπὸ retains only the secondary sense; but we discern both in the application of *uf*, *ufun*, *qfan*, and *ofwan*. This circumstance of *uf* retaining its primitive sense in composition, affords a strong presumption that it is more ancient than ὑπὸ. To this we must add, that its Moes.G. cognate *up*, *sursum*, *desuper*, has never been subjected to any change of signification. The A.S. preposition *up* is not only rendered *super*, but *desuper*, 'above, from above;' Somner. In the same manner, Germ. *auf*, which properly signified *up* or *upon*, came to bear the sense of *desuper*, *from above*, as being used in reference to things *descending*, as *aufgiessen*, to pour upon. Teut. *op* seems to have somewhat of the ambiguous character of the Moes.G. preposition. Although it properly signifies *above*, it sometimes admits a contrary sense.

It is not improbable that the use of the Moes.G. *uf*, and of its cognates, as denoting elevation from a *low* situation, might in part contribute to the application of it in the sense of *under*; the mind fixing on the *terminus a quo*, instead of the *terminus ad quem*. Such a word as *uf-graban*, *effodere*, might suggest the idea of the ground, part of which was dug up; Alem. *ufstic*, *ascensus*, that of the place left below; Franc. *uf-habatun*, *supportabant*, that of the means employed *under* any object, for bearing it up. It does not follow, that the Goths were without a preposition corresponding to *sub*, till they adopted this secondary sense of *uf*. For Ulphilas frequently uses *undar* as exactly analo-

gous to *in*: and this term seems to have been common to all the Gothic tribes. In A.S. *under* generally occurs where Ulphilas uses *uf*.

I now proceed to compare a little farther the two Gr. prepositions with those of the Gothic nations; and, without regard to the alphabetical order, shall first attend to *in*, because of its apparent seniority.

*in*, Lat. *Sub*.

Moes.G. *uf*, *ubu*, sub; Isl. *ofan* deorsum; Su.G. *ofwan* desuper; Teut. *op*, desuper, sub.

*in* is explained as signifying, 1. *Rest or situation under*; 2. *Motion tending under, or coming under*; 3. *Subjection, influence, protection, &c.*; also, 4. *As denoting a portion of time.*

1. *Rest or situation under.* *Sax sœt magun uf skadan* is *fughos hîminis gahauru*: 'So that may under the shadow of it the fowls of heaven lodge.' Mar. 4. 32. *in* *vis* *caus* *airi*. Moes.G. *uf-mes*, or *uf-mesau*, is rendered by Lye, excavatio, locus. It occurs in Mar. 12. 1. 'A certain man planted a vineyard, and set an hedge about it, *jak usgref—ufmesau*,—and digged a pit: the term in Gr. is *irralium*, subtorcular, a pool for receiving the juice which comes from the wine-press. Junius prints the passage as defective. Bezaelias, in his edition, conjoins *usgref* and *ufmesau*, without leaving any blank. But Sothberg, in his accurate revival of the Codex Argenteus, found that the word for which Junius and Stierubelm left a blank was *dal*, and reads: *Usgref dal ufmesau*: rendering it; *Eñodit cavernam (laccum) sub mensa*; 'digged a hollow under the table,' *dal*, he says, signifying any thing depressed, as a valley, and here the place for receiving the wine. *Ufmesau*, he adds, is constructed after the form of the Gr. word, from *uf* cor-

responding to *ὑπὸ*, and *mes* elsewhere used by Ulphilas for a table. V. Ulph. Illustr. p. 32. 33.

2. *Motion tending under, or coming under.* *Ni im wairths ei uf hrot mein inngangais*; ‘I am not worthy that thou shouldest under my roof enter;’ Matt. 8. 8. *ὑπὸ τὴν εἰρήνην εἰσέλθης*.—*Ibai lukarn quimith du the ei uf melan sat-jaidau*; ‘Is a candle brought,’ or ‘Does a candle come to be under a bushel set?’ Mar. 4. 21. This is a literal version of the Gr. *Μήτις ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μῶδιον τιθῇ*. It is used in the same sense in the composite state. *Sa ist than-mei ik uf-daupjands thana hlaif giba*; ‘He it is to whom I, dipping it, shall the bread give;’ *jah uf-daupjands thana hlaif*; ‘and dipping the bread, he gave it to Judas;’ Joh. 13. 26. In Gr. *βάψας* occurs in the first clause, *ἠβάψας* in the second, *dipping in, immersing*; as the Moes.G. term, literally viewed, is redundant, q. *dipping under*.—‘And as he went, *uf-strawidedun wasjom seinaim ana wigā*, they spread,’ or ‘strewed their clothes in the way;’ Luk. 19. 36. Gr. *ὑπερέβουν*, *subtraverunt*. The Moes.G. verb is from *uf* sub, and *strawan*, to *straw*, *strew*, or *strow*.

3. *Subjection, influence, protection, &c.* *Ja than auk ik manna im uf waldufnja gasatids, habands uf missilbin gad-rauhitins*; ‘I also am a man under authority set, having under me soldiers;’ Luk. 7. 8. *Ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν ταπεινός, ἔχων ὑπ’ ἑμαυτὸν στρατιώτας*. The same phraseology occurs in Matt. 8. 9.—*All saiwalo waldufnjam ufarwisandam ufshaus-jai*; ‘Let every soul to the powers being above be subject;’ Rom. 13. 1. *Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέτω*. Here we have both prepositions in the compound state, *ufar* corresponding to *ὑπὲρ*, and *uf* to *ὑπὸ*.—*Ailhthau ainamma uf-hauseith, ith antharamma frakann*; ‘or he will hold to the one, and despise the other;’ Matt. 6. 24. Gr. *ἀντιτίθεται*.

The Moes.G. verb, used in both passages last quoted, is from *uf* and *hausjan* audire; signifying auscultare, obedire.

4. As denoting *time*. ἤλαθ' ἐν τῇ νύκτι; Apollon. 'He came *under night*,' i. e. 'under cover of night.'—'He went, in *gard Goths, uf Abiathara gudjin*, into the house of God, in *the days of Abiathar the high priest*;' Mar. 2. 26. In Gr. it is *ἐν* Ἰσραὴλ. It is used in the same sense, Luk. 4. 27. *Jah managai thrutsfillai wesun uf Haileisand praufetan in Israela*; 'And manylepers were in the time of Elias the prophet in Israel.' Here also *ἐν* is the Gr. preposition. In A.S. *under* occurs in both places.

Teut. *op den noen*, sub meridiem; *op den avond*, sub vespere; *op de ver-beurte van den lyve*, sub poena mortis capitis; Kilian.

ὑπὲρ, Lat. *Super, supra*.

Moes.G. *ufar, ufaro*, A.S. *ofer*, Alem. *ubar, uber, upar*, by contraction *ur, ouir*, Isl. *ofur, yfer*, Su.G. *oefwer*, Dan. *offuer*, Germ. *uber*, Belg. Eng. *over*, id. Alem. *uberi, supra*, A.S. *ofere, desuper*.

A.S. *ofer, ofera, ofor, ofur*, superior; Alem. *oboro*, Isl. *yfer*, Su.G. *oefre*, Dan. *ober*, Germ. *auber*, Belg. *opper*, id.; all corresponding to Scot. *uvar*, Old Eng. *over*, modern Eng. *upper*.

ὑπὲρ signifies, 1. *Rest over or above*; 2. *In defence of, or in behalf of*; 3. *In room of*; 4. *Motion over, or beyond*. 5. *Superiority* in respect of *power, dignity, or operation*. 6. *Concerning*; 7. It also denotes *excess*; 8. It signifies *against*.

1. *Rest over or above*. Στῆ ὄπισθε κεφαλῆς; Homer. 'He stood-over his head;—'he stood,—higher in respect of his head,—higher than his head.'—'Now from the sixth hour,

*warth riquis ufar allai airthai und quheila niundon*, there was darkness over all the land unto the ninth hour; Matt. 27. 45. A.S. version, *over ealle eorþan*; in the Isl. *yfer allt landit*. Here the Gr. preposition is *ἐπὶ*. *Ufaro* has the same signification. Lat. *supra* has been formed from *ἐπὶ*, in the same manner as *ufaro* from *ufar*. The distinction, almost invariably observed among the Latins, between *super* and *supra*, the former including the idea of contiguity, but the latter not, does not seem to apply to *ufar* and *ufaro*. In one passage *ufaro* gives the strictest idea of contiguity, where we have an account of the sepulchre of Lazarus. *Staina ufarlagida was ufaro*; 'A stone was laid upon it;' Joh. 11. 38. A.S. *Thar waes an stan on uppan geled*. On *uppan* is from the same origin with *ufar*, signifying *super*, *insuper*; in Isl. *yferlagdur*; Gr. *λίθος ἐπίκειτο ἐπ' αὐτοῦ*. Here the strictness of the version of Ulphilas appears, in the repetition of the preposition, as in the Gr. It is used in the same sense in composition. *Mahts hauhistins ufarskadweid thus*; 'The power of the Highest shall over-shadow thee;' Luk. 1. 35. A.S. *Thaes haehstan miht the ofersceadath*; Isl. *kraftur hins haedsta mun yferskyggia thig*. Gr. *ἐπισκιάσει τοι*.—*Jah warth milhma ufarskadaxjands im*; 'And there was a cloud that overshadowed them;' Mar. 9. 7. Gr. *ἐπισκιάζουσα αὐτοῖς*.—*Jah was ufarmeli fairinos is ufarmelith*; 'The superscription of his accusation was written over;' Mar. 15. 26. Here we have both the noun and the verb, compounded of *ufar*, and *meljan* scribere. Gr. *ἐπιγραφή*—*ἐπιγγραμμένη*. The term corresponding to *ἐπιγραφή* in A.S. is *ofer-gewrit*. In Isl. *Thar var upp yfer honum skrifud*.—*Quhis habaith manleikan jah ufarmeli*; 'Whose image and superscription hath it?' Luk. 20. 24. In Isl. *Hvers mind og yferskrift hefur hann?*

2. *In defence of*. *ὑπὲρ σοῦ μάχομαι*; 'I fight in defence of you,—'I fight to cover you,' consequently, 'in fighting am higher than you.' I have met with one passage only, in the



Codex Argenteus, in which *ufar* can be understood in this sense. 'There were in the same country shepherds,—*witandans wahtwom nahts ufar hairdai seinai*; 'keeping the watches of the night *over* their flocks;' Luk. 2. 8. *Nyht-waeccan healdende ofer heora heorda*; A.S. vers. The Gr. preposition is ἐν. I need scarcely say, that the meaning obviously is, that they watched for the purpose of *defending* or *guarding* their flocks.

3. *In room of*. Ὑπὲρ οὗ διακονῶ; 'he serves in room of thee,—coming *over* the place from which you have been removed,—or which you have left unoccupied.' *Ufar* may admit this interpretation in Matt. 10. 37. *Saei frijoth attan aiththau aithein ufar mik, nist meina wairths*. 'He that loveth father or mother *more than* me, is not worthy of me;' Matt. 10. 37. In A.S. *ma thonne me*; in Gr. ὑπὲρ ἐμῆ; Isl. vers., *yfer mig*. The same preposition occurs in the second part of the sentence. It literally signifies *above*; but the term, being used figuratively, denotes the *substitution* of another object, that receives the supreme love to which the Saviour asserts his exclusive claim.

4. *Motion over, or beyond*. 1.) Ὑπὲρ has this signification in regard to *place*. Ἀθιοπίας τῆς ὑπὲρ Αἰγύπτου; 'Ethiopia which is *beyond* Egypt;' Thucyd.—*Afar that a galaith Iaisus ufar marein tho Galeilaie*; 'After these things Jesus went *over* the sea of Galilee;' Joh. 6. 1. In A.S. *ofer tha Galileiscan sae*; In Isl. *yferum sioenn*. Gr. πέραν τῆς θαλάσσης.—*Iddjedun uh ufar marein in Kafarnaum*; ver. 17. A.S. *Ofer tha sae to Capharnaum*; Isl. *yferum sioenn til Capernaum*. The same as above in Gr.—*Iaisus usiddja mith siponjam seinaim ufar rinnon tho Kaidron*; Jesus—went forth with his disciples *over* the brook Cedron;' Joh. 18. 1. *Eode he ofer tha burnan Cedron*, A.S. Moes.G. *rinno*, a torrent, a *runnel* or *run* of water; A.S. *burn*, *byrna*, Teut. *born*, id. Scot. a *burn*. In Isl. *yferum laekenn Kedron*.

πίεα still occurs as the Gr. preposition. Here it may be observed, that, as A.S. *ofer* signifies *ripa*, the bank of a river, it may be viewed as the preposition used in a substantive form; q. what is *above* or *higher than* the water. Or the term may have been primarily applied to the opposite bank, from *ofer* as signifying *beyond*. Germ. *ufer* is used in the same sense with the A.S. term. V. Wachter. Moes.G. *ufar* has the same sense in composition. *Atsteigands in skip, ufarlaith*. 'Entering into a ship, he passed over;' Matt. 9. 1. A.S. *ofer-seglode*, over-sailed; Isl. *Fær yfer um afstur*. Gr. διπρίσας\*. Although *leithan* does not appear in its simple form, it has evidently had the sense of *ire*. A.S. *ofer thone muthan*, trans fretum; *ufer findan*, ulterius invenire. Su.G. *oefwer sioen*, trans mare.

2.) ὑπὲρ signifies *beyond* in relation to time. ὑπὲρ τὸν καιρὸν, *beyond* the time, unseasonably. A.S. *on uferum dagum*, in posterioribus diebus; posthac; Lye. Alem. *uparmorgane*, perendie, quasi transacto crastino; Germ. *über morgen*, Su.G. *oefwermorgon*; id. *Lefwa oefwer aret*, vivebdo annum superare.

3.) The Gr. preposition is also used in a *moral sense*.

Ὅπότεροι πρότεροι ὑπὲρ ἄλλων πημύνουσιν.

Homer.

'Whichsoever shall first offend *beyond*, or contrary to, agreement.'—*Niquhanhun anabusn theina ufariddja*; 'Neither transgressed I at any time thy commandment;' Luk. 15. 29. Isl. *enn yfertrodod thin bodord*. Gr. παρῆλθον. A.S. *ofer*, extra, praeter. *Ofer Godes ae he deth*; extra, vel contra, legem Dei facit; Somner. *Hwi ofwer-gaege ge Godes word?* Quare transgredimini vos Dei verbum? Num. 14. 41. Alem. *ubartuan*, praevaricare. Su.G. *oefwerfura*, transgredi physice et moraliter, quod est peccare; Ihre.

\* V. the observations on Πίσα, πίσα, p. 83, &c.

## 5. Superiority in respect of power, dignity, or operation.

1.) 'Υπὲρ denotes superiority as to power. Rom. 13. 1. Πᾶσα ψυχὴ ὑποτασσάτω τοῖς ὑψηλοτέροις; 'Let every soul be subject to the higher powers;' Ulph. *All saiwalo waldufnjam ufar-wisandam ufhausjai*. So also in Luk. 19. 27. *Fjands meinans jainans, that ei ni wil dedun mik thiudanon ufar sis*; 'Those enemies, which would not that I should reign over them;' in A.S. *Tha mine fynd, the noldon that ic ofer hig rixude*. Isl. *Sem eigi villdu mig rikia laeta yfer ser*. The Gr. preposition is ὑπὲρ. A.S. *beon ofer*, esse super, praeesse. *Beo thu ofer fif ceastra*: 'Be thou over five cities;' Luk. 19. 19. This passage is lost from the Codex Argenteus. Alem. *ubaruintu*, superabo, *ubaruinna*, superamus; Kero. *oberon* superare, Notk. Isl. *yferbodi*, supremus, Specul. Regal. Su.G. *oefwerste*, *oefwerheet*, id. Isl. *yferbodi*, suprema potestas; *yferdrotnan*, dominatio, Su.G. *oefwerwaelde* id. Isl. *yferkonga*, monarcha; *yfermeistari*, Su.G. *oefwermaestare*, magister magistrorum.

2.) It denotes superior dignity. In this sense ὑπὲρ occurs twice in Matt. 10. 24. Οὐκ ἔστι μαθητὴς ὑπὲρ τοῦ διδάσκοντος, οὐδὲ δούλος ὑπὲρ τοῦ κυρίου αὐτοῦ; 'The disciple is not above his master, nor the servant above his lord.' *Ufar* has the same signification. *Nist siponeis ufar laisarga, nih skalks ufar fanin seinamma*. A.S. *Nys se leorning-cniht ofer hys la-reow. ne theow ofer hys hlaford*. It has this sense also in composition; as in Mar. 10. 33. *Sunus mans atgibada thaim ufar-gudjam jah bokarjam*: 'The son of man shall be delivered to the chief priests and scribes,' or 'book-men' A.S. *ofer-caldor-man*, princeps.

3.) Superiority in operation. Ὑπὲρ μῆρας, Homer; 'superior to fate,—controlling fate.' *Sai atgaf izwis waldusfni trudan ufaro kraurme jah skawppono*; 'Behold I give unto you power to tread on serpents and scorpions;' Luk. 10. 19. A.S. *ofer waddran and snacan*; Gr. ἐπὶ τῶν ὄφιδων καὶ σκορπίων; Isl. *uppa hoggormum og scorpiona, og yfer allann kraft ocinarens*.

6. Ὑπὲρ signifies *concerning*. I have observed no vestige of this sense in Moes.G., or in any of the other dialects. It seems to have been a refinement of the Greeks, when they became more polished; and may perhaps be viewed as too figurative a sense for a barbarous people.

7. The Gr. preposition frequently denotes *excess*. This is merely a figurative use of the term as signifying *over* or *beyond*. Ὑπὲρ τὰ μέτρα, beyond measure.—Ὑπερπερίσσειεν ἡ χάρις; Cum largo excessu superabundavit gratia; Rom. 5. 20. In Isl. this is, *Yfergnaefer nadenn enn miklu framar*. As Moes.G. *ufar-fullei* is abundance, q. *overfulness*, *ufarassau* signifies excess or rather excessively.—*Jah ufarassau sildaleikidedun*: ‘And they were beyond measure astonished;’ Mar. 7. 37. ὑπερπερίσσει; ὑπερλήσσειτο. A.S. *ofer* is synonymous. *Ofer-aet*, ingluvies, *over-eating*. *Ofer-aete*, vorax. *Ofer-blith*, supra modum laetus. *Ofer-crueft*, nimia versutia, *fraus*. *Ofer-drenc*, nimia potatio, *ebrietas*. *Ofer-fylle*, *satietas*. Alem. *ubarazalii*, *crapula*; Kero. *Ubarfluzentaz mez*, *mensuram supereffluentem*; Tatian. *Ubartrunchanii*, *ebrietas*; Kero. Franc. *uparazili*, *crapula*, Gl. Mons. *Uper-vangalont* *excedunt*; *upervangaloti*, *excessu*; *ibid.* Isl. *yferfliot*, *abundanter*.

8. Ὑπὲρ is sometimes used in the sense of *contra*.

—Ἐπὶ μοι κατ’ αἵσαν ἰνύκισας, ὃδ’ ὑπὲρ αἵσαν.

Homer. Il. γ. 59.

‘Since thou hast reproved me justly, not injuriously,’ or ‘against right.’ This is merely a slight transition from the use of the particle as signifying *beyond*.—Moes.G. *ufar* changes the sense, so that the compound expresses the *reverse* of the meaning of the term in its simple state. *Ufur-munnodedun niman hlaibans*;—The disciples ‘had forgotten

to take bread;’ Mar. 8. 14. *Hig ofergeaton that hig hlaſas ne namon*, A.S. The Moes.G. verb is formed from the preposition and *munan*, *munjan*, cogitare. *Ofer* has the same power in A.S. *Heoran* signifies to hear, *ofer-heoran*, non auscultare, contemnere: *ofer-heortnesse*, supposed to be for *ofer-heornesse*, inobedientia. *Hogan*, curam gerere, studere; *ofer-hogan* contemnere, spernere. *Laub* signifies fides, *ubar-hlaupnissi*, a breach of-faith, praevaricatio; Isidor.

I may add that Franc. *uberden*, insuper, Gl. Mons. greatly resembles, both in its form and meaning, *ἄνωθεν*, *ὑπερθε*, desuper, superne, in superiore parte, supra. Isl. *yfred*, *yfrit*, valde, has also strong marks of affinity.

BOOK II.—OF CONJUNCTIONS, AD-  
VERBS, INSEPARABLE PARTICLES,  
TERMINATIONS, PRONOUNS, NAMES  
OF NUMBERS, COMPARISON, AND  
VERBS.

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CHAPTER I.

OF CONJUNCTIONS.

Those to which I beg leave to call the attention of the reader are the following; Ἄλλὰ; Ἄν, Ἐάν, Lat. *An*; Ἀτάρ; ἀνταρ, Ἦτι, ἵτοι, Lat. *Aut, autem*; Διό, διότι; Εἰ; Ἦ; and Ὅτι, Lat. *Uti, ut*.

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Ἄλλὰ, but.

This conjunction has been deduced by a learned and acute writer from ἄλλος *another*. “In all instances,” he says, it “retains the original signification. Thus, ἐκ ἄλλου καταλῦσαι τὸν νόμον, *I came not to destroy the law, BUT to fulfil it; I came not to destroy the law, ANOTHER thing—I came to fulfil it.*” Jones’s Gr. Gramm. p. 300.

The correspondent word in Moes.G. is *alja*. This is evidently formed in the same manner. We have not indeed the adjective in Moes.G. analogous to ἄλλος, in Lat. *alius*. But the remaining derivatives certify its former existence. *Alja-kunja* signifies alienigena, ἀλλογενής, Luk. 17. 18. and *aljathro* is aliunde, from another quarter.

1. *Alja* is used as signifying *sed*, but. 'To sit on my right hand and on my left is not mine to give, *alja thaimēi manwith was, but* to whom it is prepared;' Mar. 10. 40. ἀλλ' οἷς ὑπομένεται. 'It is not mine to give,—another thing—it shall be given to them for whom it is prepared.'—Chap. 9. 8. 'And suddenly when they had looked round about, they saw no man any more, *alja Iaisu ainana mith sis, save* Jesus only with themselves;' Ἀλλὰ τὸν Ἰησοῦ μόνον; *Buton thaene Haelend sylfne*; A.S.

2. It is also used for *si μὴ*, *nisi*, unless. 'But unto none of them was Elias sent, *alja in Saraipta Seidonais du quinon widuwon, save* unto Sarepta of Sidon, unto a woman that was a widow; Luk. 4. 26. It occurs also in ver. 27. —*Unte nist waldufni alja fram Gotha*: 'For there is no power *but*,' or 'except from God;' Rom. 13. 1.—*Ni quhashun thiutheigs, alja ains Goth*; 'There is no one good, *but* one, that is, God;' Mar. 10. 18. 'There is no one good;—another thing—God only;' or 'one is good—God.'

3. It occurs in the sense of *praeter*, besides. 'There is one God, *jah nist anthar alja imma*, and there is none other *but* he;' Mar. 12. 32. Οὐκ ἔστι ἄλλος πλὴν αὐτοῦ: *Nys other buton hym*, A.S.

Moes.G. *aljath*, aliò, aliorsum, approaches very nearly to the Gr. adverb ἄλλοθι. 'A certain man planted a vineyard,—and let it out to husbandmen, *jah aflaitth aljath*, and went into a far country;' Mar. 12. 1. Gr. ἀποδήμησεν; *And ferde on altheodignysse*, A.S.

*Alja* has various cognates in the Goth. dialects. Among these we must reckon Alem. *allasunara*, aliorsum; A.S. *elles*, alioquin, Eng. *else*; *ellor*, Su.G. *aethes*, alias, like ἄλλως, id.; *elles-hwaer* aliorsum, *elsewhere*; Franc. *eliporo* alienigena; Alem. *allesunanan* aliunde, *alles* aliter, Otfir. also, aliud, aliunde, id.; Isl. *ella*, alias, Verel.; vel, aut,

sive, hodie *elligar*, Gudm. Andr.; Germ. *al-fanz* aliena loquens, *el-götze* idolum peregrinum, *elend* terra aliena, *buff-el* bos peregrinus.

Wachter, in his Glossary, gives *el*, *ell*, as signifying *alius*, *alienus*, *peregrinus*. But he says that it is a Celtic and primitive word, whence the Greeks formed ἄλλος, and the Latins *alius*. He refers to Cambro-Brit. *aliwn* alienus, *alon* alieni, *inimici*, *alltud* alienigena, *advena*, *allwlad* id., &c. But these have as much the semblance of derivative words as any of those already mentioned. The term, although in a composite form, has fully as primitive an appearance in A.S. *el-* or *ael-theodig* exterus, extraneus, peregrinus, from *el*, and *theod* populus, gens, also written *el-theodisce*, where *theodisc* has the same meaning; *el-reordig* barbarus, from *el*, and *reord* lingua, q. of strange speech. It is not improbable that the root is oriental. Arab. اَلال, *alal*, signifies abiit, cito transiit; and might be applied to those who passed from one country to another.

'A, 'Ea, by contraction *ai*; Lat. *An*.

Some have supposed *ai* to be compounded of *i* or *u* and *ai*. Professor Dunbar views these conjunctions as formed from different verbs; deriving *ai* from *aiu*, or *aiui*, or from *aiui*, the same with *iu* or *iu*, *mitto*, *sino*, and *iu* from *iau*, *sino*, *permitto*. It is acknowledged, however, that these particles have nearly the same meaning; and that most probably they are both from the same root. It has been justly observed, that they properly suggest the idea of something being *granted*; and particularly, that *ai* "has only one simple definite meaning, that of denoting *permission* or *power*, either conditionally or absolutely, according to the nature of the subject." There seems to be no ground to doubt, that the particle *an*,



among the Latins, was borrowed from the Greeks, "though it was used by them in a sense somewhat different."

Some have denied that *án* is ever constructed with the present indicative. But several instances to the contrary have been produced by different writers. V. Dunb. Gr. Exerc. p. 251. Ulphilas uses *an* indiscriminately in relation both to the subjunctive, and to the present indicative. So limited are our examples in the fragments of this venerable writer, that we have no proper opportunity of judging, if it was used with the same extent in Moes.G. as in Gr. In all the passages in which it seems to occur, it is prefixed to an interrogation. This corresponds to the application of *an* in Lat. The Greeks, however, used *án* in the same manner. *τί án λέγομεν*; Cur diceremus, vel, dicamus? *"Ουκ ήμείς ήγέρτην άν*; Putas nos esse navigaturos? Lucian.

'And the people asked him saying, *An quha taujaima*, What shall we do?' Luk. 3. 10. *τί ούν ποιήσαμεν*; It is *than* in the edition of Junius; but is thus corrected from the MS. by Lye and Sotberg.—'But he willing to justify himself, said unto Jesus, *An quhas ist mis nequhundja*; Who is my neighbour?' Chap. 10. 29. *Και τίς ήστι μου πλησίον*; This passage is also given according to the *Codex*.—'And they that heard it, said, *An quhas mag ganisan*: Who then shall be saved?' Chap. 18. 26. *Και τίς δύναται σωθίναί*;—*An quhas ist Fan, ei galaubjau du imma*: 'Who is he, Lord, that I might believe on him?' Joh. 9. 36. *Ει* and *án* are often connected in Gr., the one preceding, in the hypothetical clause, the other contained in that which follows it. Here the order is inverted; and *ei* is used as corresponding to *ita*.—'Pilate therefore said unto him, *An nuh thiudans is thu*: Art thou a king then?' Chap. 18. 37. *Ούπούν βασιλεύς εί σύ*.

A.S. *an* approaches more nearly to the use of *án* in Gr. Somner derives it from *ge-an*, do, vel dono; 'I give or grant;' Lye from *an-an*, dare, concedere. *An* is used by

**Caedmon** in the sense of *indulgeat, largiatur*. This particle, as has been observed by Horne Tooke, was used by English writers, in the sense of *if*, so late as the age of Shakespeare, although now become obsolete. It is still commonly used in the same sense in Scotland. It certainly has great appearance of being formed from the A.S. verb; yet as the passage quoted from Caedmon is the only one I have met with, in which it seems to admit a sense analogous to that in which it is used in old Eng., some doubt still remains as to the origin; especially as the same particle occurs in kindred dialects, which afford no proof of a similar derivation.

Su.G. *aen* is a conditional particle, used as equivalent to *si*. It occurs very often in the ancient laws. *Aen fae floegher*; *si pecus transilierit*; Leg. WestGoth. Raetl. c. 75. ap. Ihre. *Alen floegher or gaerdhi*; *si ex arvo se proripuerit*; *ibid.* *Aen hanom sua thaekkis*; *si illi ita placuerit*; Vit. Anscharii, p. 101. ap. Ihre. Proem. xix. *Om* is sometimes conjoined with it, in interrogations; as, *Aen om jag goer thet*; *quid si hoc fecero*?

Ἄρα, ἀλλά, Ἦτι, ἤτοι, but; Lat. *Aut, autem*.

Ihre has remarked the affinity between the Gr. conjunction and Swed. *ater, vero*. It is thus used; *Tu jakar, jag ater nekar*; *Tu ais, ego vero nego*. *Jag ater tror thet*; *Ego vero contra hoc credo*.

A.S. *oththe* bears considerable resemblance to Lat. *aut*, by which it is explained. *Athor oththe* is the phraseology, when two objects are distinguished; as, *Athor oththe feoh, oththe feorhe*; *Sive pecunia, sive vita*. *Athor* seems properly to signify *alter*. Moes.G. *aththan* might appear allied to *autem*, by which it is translated; but *aiththau*, and *uththau*, Alem. *edo*, used in the same sense, have more similarity to

ἤτοι. Isl. *edur* retains more of the Gr. form; explained, aut, seu, sive; Gudm. Andr. p. 56. Germ. *edor*, id.

Διό, proinde, ideo; Διότι, quoniam, quare.

All that is necessary here, is to refer to what has been said with respect to the preposition Διό; its use in a conjunctive or composite form, as well as in its simple state, having been already explained.

Εἰ, if.

Junius, in his Glossary, has given Moes.G. *ei* as signifying *si*. But unluckily among various passages which he has quoted, there is not one in which it can strictly bear this sense. For this reason, it may be supposed, Lye has excluded this sense in his Dictionary, without taking the trouble to examine whether the term, as used in the *Codex Argenteus*, might in any instance be thus rendered.

Its common signification is *ut, quod*. But in some few instances it has the same meaning with the Gr. particle. These must have been much reduced in number, from the obliteration of the version in most of the places where this particle occurs in the original. Such traces of the use of this term remain, however, as clearly to indicate, that it must have had a common origin with that which so frequently occurs in Gr.

1. Sometimes it properly signifies *if*. It is found in one passage which is defective. This is Matt. 11. 23. *Thatei ei in Saudaunjan—mahteis thos waurthanons in izwis, aith-thau eis weseina and hina dag.* ‘For *if* in Sodom—the mighty [works] done in thee, it would have remained until

this day;’ *Fortham gyf on Sodoma-laude*, &c. A.S. version, “Οτι υ ἐν Σοδιδμας. It occurs decidedly in the same sense in Mar. 11. 13. ‘And seeing a fig-tree afar off, having leaves, *atiddja ei aufto bigeti quha ana imma*, he came, *if* haply he might find any thing thereon.’ Ἦλθεν εἰ ἄρα εὕροιτο τι ἐν αὐτῇ. Also in Mar. 15. 44. *Ith Pilatus sildaleikida ei is juthan gaswalt*; ‘And Pilate marvelled *if* he were already dead;’ εἰ ἤδη τίθηται.

2. In several places in which it means *ut*, as corresponding to ὥστε in Gr., it conveys the idea of the *uncertainty* of the end in view; and thus seems to be used in some degree hypothetically. ‘They sent unto him certain of the Pharisees, and of the Herodians, *ei ina ganuteina waurda*, to catch him in his words;’ Mar. 12. 13. ὥστε αὐτὸν ἀγρεύουσι λόγῳ. This expresses their intention merely, while the effect is left doubtful. Similar language is used in Luk. 20. 20. ‘They—sent forth spies, who should feign themselves just men, *ei gasaisaheina is waurde*, that they might take hold of his words.’ The version appears so constructed in both places, that *if* might be substituted in the mind of the reader, as expressing the sense not less accurately than *that*. The same remark applies to Mar. 9. 42.

3. *Ei* is often used by Ulphilas as consecutive to an hypotheticalal particle; as εἰ in Gr. to *si*. Thus when *jabai* or *jau* occurs in a preceding member of a verse, *ei* is frequently found in that which follows. *Jah witaidedun imma jau hailidedi sabbato daga, ei wrohidedeina ina*. ‘And they watched him *whether* he would heal him on the sabbath-day, *that* they might accuse him;’ Mar. 3. 2. The same construction occurs in Luk. 8. 7. and in Matt. 5. 29. and 30. where *jabai* is the conditional particle. This use of *ei* gives strong indication that *ut* is merely a secondary sense.

4. *Ei* is occasionally used by the best Gr. writers in the sense of *ἐν*. It has this signification in Acts 26. 8. *τί δῆρ' ἄνθρωπος σέως σέβει, ὡς ὁ Θεὸς νεκροὺς ἑγείναι*; 'Why should it be thought a thing incredible with you, *that* God should raise the dead?' It occurs twice in the same sense in ver. 23. When, therefore, Ulphilas renders *ἐν* by *ei*, as in Joh. 8. 22. or uses it for *ἐν*, which is often equivalent, he materially follows the same plan with Greek writers, who used *ἐ* in the sense of *ἐν*. Thus, although in the remains of his version, it occurs most frequently as signifying *that*, it forms no proof that this was the primary application.

*Eithan* means alioqui, *otherwise*, or *else*, Luk. 14. 32. where it is given as the translation of *ἢ ἄρα*. This compound particle very nearly corresponds to *ἐν* sive. *Eithan* seems to have been formed from *ei* and *than* corresponding in use to *ἐν* in Gr.

In Isl. *ef* is consonant to Moes.G. *ei*. The northern glossarists, under *ef*, refer to Gr. *ἐ*. But this reference appears merely to regard identity of signification. I may take occasion here to observe, that Horne Tooke, speaking of the Eng. synonyme, designates it 'our corrupted *if*;' Divers. Parl. I. 103. The reason of this designation is obvious. He views *gif* as the original conjunction; and lest his hypothesis as to its formation from A.S. *gif-an*, to give, should be in any respect invalidated, he is determined to throw *if* into the shade. What he has advanced as to the origin of *gif* has a great degree of plausibility, if we confine ourselves within the limits of the A.S. dialect; but it is by no means free from difficulty, as not being supported by analogy in the cognate tongues. The reader may, if he pleases, cast his eye on what has been said on this head in Etymol. Dictionary, vo. G1F. When Mr Tooke says p. 102. "The truth of the matter is, that *if* is merely a verb,—merely the imperative of the Goth. and A.S. verb *gīfen*," he asserts what cannot be proved as to the first of these languages. For not only is there no such

Moes.G. verb, the form being *gib-an*; but there is no evidence that any of the particles, signifying *if* in that language, was formed from this verb.

The presumption is, that *if*, so far from being a corruption, has at least as high claims to antiquity as *gif*. It does not occur indeed in A.S. But is this the only language in which we are to look for the radical terms used by us? Has not the Eng. borrowed many words from Isl. Dan. &c. of which there are no vestiges in A.S.? It is the same with *if*, *ef*, signifying *si* in Isl.; and with Su.G. *jaef*, *jef*, denoting doubt, exception, whence the phrase, *an iwi*, sine dubitatione, or as we say in Scot. *without an if*. It seems to have been originally a noun, if not a part of the Su.G. verb *jefx-a* dubitare, suspicari, Isl. *ef-a*, *if-a*, *iv-a* id., Dubito, anceps haereo, incertus sum; Gudm. Andr.; whence their *efe*, dubitatio. Verel. writes it *if-ast*, *iv-ast*, dubitare, ambigere; *an iva*, sine dubitatione; Ind. Scytho-Scand. This nearly resembles Moes.G. *gau*, also *jau*, si.

\*H, signifying *quam*, than.

I need scarcely observe, that this particle is frequently used in comparison. Εἰκὸς δὲ μάλιστ' αὖτὸς γέροντας ἢ τὸς νέους τι πλάσσει; Par est pueros potius quam senes flere; Aristoph. in Neb. Su.G. *ae*, *e* and *ee*, occur in the same sense in the writings of the middle ages. *Ae thes flere rada*, *thes mere aere the skilde*; Quo plures imperaverint, eo major est dissensio; Kong. Styr. p. 17.

\*Oti, quod, quam, quia; Lat. *Uti*, *ut*.

"This," it has been observed with great appearance of truth, "is the neuter termination of \*eti; and its use con-

sists in specifying the sentence succeeding it, in such a manner as to make it a more prominent object of attention. Thus, *Μεγλην υχοι παραμυθιαι ὅτι θαλασση παρακαθημαι*; *I felt a great consolation that I resided near the sea*; i. e. *I felt that thing*,—namely, *I resided near the sea*,—a great consolation." Here it "is in the accusative, meaning the same thing with *μεγλην παραμυθιαι*, or *θαλασση παρακαθημαι*.—But in the following example it is, with the defined clause, the nominative to *ἔτι*, implied in *δηλον*. 'Ω και *δηλον ὅτι τρ οτι οὕτως εἰρηθη ὑπὸ Σωκρατους*, whence it is manifest that it was in reality so said by Socrates.—Whence that thing, viz. it was so said by Socrates,—is manifest." Jones's Greek Gramm. p. 206.

1. It is equivalent to quod. We find *ὅτι* sometimes used disjunctively, in the very same sense in which the term occurs as written *ὅτι*. As *ὅς* signifies *qui*, *who*, and *τις* *aliquis*, *some one*; when conjoined, they seem to denote, in relation to something to be asserted, *a certain one who*. In like manner, *ὅ* signifying *quod*, and *τι* *aliquid*, they mean in conjunction, *something which*, or *a certain thing which*. For *ὅτι*, as calling attention to the object pointed out, takes the definitive sense of *τις*, *quidam*, *certus*.

Ihre views *ὅτι*, in this acceptance, as exactly equivalent to Su.G. *att*, giving this illustration; 'Εἶπεν ὅτι βύλεται; *Han sade, att han ville*; 'He said, that he would.' It is still in common use in this sense in Sweden. It is the term by which *ὅτι* in the Gr. Testament is frequently translated. *Herodes nu sag, at han war beswiken af the wisa maen*; 'Herod—saw that he was mocked of the wise men;' Matt. 2. 16. *Wi wete, at wi aerom foerde ifra doeden til lifwet*; 'We know that we have passed from death to life;' 1 Joh. 3. 14. It is used also in Isl. It occurs in the Edda of Saemund.

Sóttu thui meirr

At syn var fyri.

Hráfna-galdr, st. xv.

'They pressed forward the more keenly, *that* they met with repulse.' In the Glossary to this ancient work, *at* is given as a synonyme of *óti*. It has the same signification in *Dan.* *Jeg troer at han vil kom*; 'I believe that he will come.' It is used by our own ancient writers, as Barbour, Wyntown, the Bishop of Dunkeld, &c. both as a conjunction, and as a pronoun. A variety of further illustration, both from northern writers, and from those of our own country, is given in the *Etymological Dictionary*, vo. AT, *conj.* and *pron.*, which it is unnecessary to repeat here.

I need scarcely add, that *Lat. uti*, by contraction *ut*, is evidently *Gr. ὅτι*, and conveys the same sense.

2. *Ότι*, joined with the superlative, signifies *quam valde*, very much, as much as possible. *Ότι ἐν βραχυτάτῃ, quam brevissimo tempore*; Thucyd. *Ότι πλείους, quam plurimus*. With the adverb formed from the superlative, *ότι πομπιότατα, quam longissime*; *ότι μάλιστα, quam maximè*. In this form, the term seems to be used strictly in the sense of a pronoun, and indeed in the proper sense of *ότις*. Each of these passages may be resolved by using the word *whatsoever*; 'in the shortest time *whatsoever*;' 'the most numerous *whatsoever*;' &c.

The ancient Goths and Icelanders have substituted *at*, *eth*, *hit*, for *ότι*; as, *at mesta, quam maxime*; *hit weg-ligsta, quam pulcerrime*; *eth diarfasta, quam audacissime*; *Ihre, Proœm. A.S. aet* might appear to be used in a similar manner, as occurring in the phrases, *aet nextan, tandem, demum, ad ultimum, aet sithestan, id.*; as well as *Alem. az*, used in *az erist imprimis, az jungist novissime*. But these are undoubtedly the prepositions signifying *ad*.



3. "Οτι signifies *quia*, quoniam. "Οταν λαλῇ τὸ ψευδές, ἐκ τῶν ἰδίων λαλῷ" ὅτι ψεύτης ἐστὶ. 'When he speaketh a lie, he speaketh of his own: *for*,' or '*because* he is a liar;' Joh. 8. 44.

Su.G. *at* is occasionally used in this sense. Thus 'in Joh. 6. 26., where ὅτι occurs twice as signifying *quia*, *at* is twice used in the Swed. version. *I foelen mig icke foerdenskul*, at *j hafwen sedt tekn*; *utan foerdenskul*, at *j hafwen aetit af broeder*; *och aeren wordne maette*. 'Ye seek me, not *because* ye saw the miracles, but *because* ye did eat of the loaves, and were filled.'

But although *at* is commonly put for ὅτι as signifying *quod* and *quam*, the Su.G. particle most commonly assumes a different form when the Gr. term has the sense of *quia*. This is generally that of *ty*, or with the aspirate *thy*; A.S. id. Moes.G. *thei*, *theei*, Alem. *thiu*, Isl. *thui*, all signifying *because*, *quia*, *quoniam*. A.S. *at* bears most resemblance to the first part of the Gr. conjunction; that of the Goths, in the other instance, throwing off the *i*, appears as *τ*. As in the Swed. version; 'Why do ye not understand my speech? *Ty j kunnen icke hoera mit tal*; *because* ye cannot hear my word;' "Οτι ἡ δύναμις ἀκούει τὸν λόγον τὸν ἡμῶν; Joh. 8. 43.—*Men den legde styr: ty han aer legd*; 'The hireling fleeth, *because* he is an hireling;' Ὁ δὲ μισθωτὸς φύγῃ, ὅτι μισθωτὸς ἐστὶ; Joh. 10. 13. In one passage where ὅτι occurs twice, both *at* and *ty* are found in this version. This is 1 Joh. 3. 14, referred to above. 'Ἡμεῖς οἴδαμεν ὅτι μεταβόσκουμεν ἐκ τοῦ θανάτου εἰς τὸν ζῶν, ὅτι ἀγαπῶμεν τοὺς ἀδελφεούς. In the first part of the verse ὅτι signifies *quod*, in the second *quia*. 'We know *that* we have passed from death unto life, *because* we love the brethren.' *Wi wete*, at *wi aerom foerde ifra doeden til lifwet*; *ty wi aelskom broederna*. Here *at* is used for *that*, and *ty* for *because*.

There can be no doubt that the word, when it has the aspirate, is the very same; for the Goths often pronounce

a term, which contains the letter *t*, in both ways. In Moes.G. this word has the form of *thei*, *theei*. It occurs for *ἐτι* as signifying *that*. ‘The Jews said—whither will he go, *thei weis ni bigitaima ina*, *that* we shall not find him?’ ‘Οτι ἡμεῖς ἔχ. ἐξήσομεν αὐτόν; Joh. 7. 35.—‘By this shall all men know, *thei meinai siponjos sijuth*, *that* ye are my disciples;’ *ἐτι ἡμεῖς μαθηταί ἐσσι*; Joh. 13. 35. Also in ver. 38. ‘I say unto thee, *thei hana ni hrokeith*, *that* the cock shall not crow,’ &c. Although it is *ἐ μὴ* in the printed copies, it is evident that Ulphilas had read *ἐτι μὴ*, according to the Cambridge MS., which was once the property of Beza.

It also occurs for *quia*. ‘This he said, not *that* he cared for the poor,’ that is, ‘not *because* he cared;’ in Moes.G. *Ni theei ina thiize tharbana kara wesi*; Joh. 12. 6. In Gr. Οὐχ ἔτι περὶ τῶν πτωχῶν ἤματι αὐτοῦ. This is the meaning of the language used in the A.S. version; *Forthig the*. The connexion of *thei* with *ἐτι* has been already shewn from the use of *du thei* for *διότι*. V. *Διά*, Book 1. chap. 3.

A.S. *thy* is explained; ‘Hoc, ideo, propterea, quia; in that, therefore, for so much as, because;’ Somner. *Thy the*, and *forthy*, are often used for quia, quoniam. I have not observed that *thy* is, like *ἐτι*, joined with the superlative; but it very frequently occurs in connexion with the comparative. *Thy wlitegra*, eo formosior, Caedm.; *thy weorodra*, eo dulcior, Boet.; *thy wyrsa*, eo pejor; id. From these modes of expression, we now say, *the* fairer, *the* sweeter, *the* worse. V. Etymol. Dictionary, FORTH1. in vo.

Alem. *thiu* being used like A.S. *thy*, as *thiu baz*, eo melius, *bithiu* signifies quoniam. It is also written by Kero., *pidiu*.

Isl. *thiu* is evidently the same, the vowels being inverted. It signifies ideo, quia; Gudm. Andr. p. 268. Verelius observes that it is a particle of comparison, rendering it by eo. *Thui gior*, eo perfectius; *thui likra*, eo similis.

It has been already observed, that *ἐτι* is merely the neuter

of the reciprocal pronoun *þu*. It is singular, that the same analogy is apparent in the formation, or rather in the use, of all the terms in the Goth. dialects, which have been mentioned as apparently allied, and which at any rate are of the same meaning.

Su.G. *ty*, *thy*, quod, quia, is the dative or ablative of *then*, ille. Su.G. *thi* is also used in the nominative for *qui*. Isl. *thui* bears the same relation to *hann*, ille. Moes.G. *thei*, *theei*, seems merely the abbreviation of *thoei*, quod, in the nominative and accusative; unless it should be viewed as the nominative plural of *saei*, qui, which is *thaei*. It may be remarked, by the way, that the same rule is observable in the use of another term used in Moes.G., in rendering *þu* in the sense of *quod*. This is *thatei*, which is merely another pronoun signifying *qui*, *quae*, *quod*. *Thatei quha* is quodcunque, whatsoever, Joh. 14. 13. chap. 15. 7. 16,—strictly analogous to *þu*; for *quha* is rendered aliquid, *vi*. In like manner, *quhan*, which signifies *quia*, seems abbreviated from *quhana* the accusative of *quhas*, quis, interrogatively used also for aliquis.

A.S. *thi*, *thy*, is the ablative of the article, and of the pronoun equivalent to Lat. *is*. It is also used for *qui*, *quae*, *quod*. *Thy* is therefore synonymous with Lat. *eo*. Sometimes a preposition is used, when the idea of *cause* is expressed; as, *for thy*, pro eo, propter ea, *ea de causa*; at other times it is omitted. This gives a key to the formation of many other adverbs. The preposition had been either originally used before the noun, or understood. *Mid thy*, thus came to signify *quando*, *when*; literally meaning *in eo*, which Lye properly supplies, thus, *in eo* [tempore].

Alem. *thin* and *din*, forming the nominative and accusative feminine of the article, the adverb *bi thin* had been formed in the same manner, as A.S. *for thy*; *bi* signifying *propter*, and *thin*, *hoc* or *hanc*, so as to be equivalent to *propterea*.

I shall only add as a collateral proof of this mode of application, that Isl. *er*, signifying *ut*, as a conjunction; *quod*, *eo quod*, *quoniam*, as an adverb; is from the pronoun *er* *qui*, like *ēr* from *ē*. V. Gl. Eddae in *vo*.

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## CHAPTER II.

## OF ADVERBS.

OF 'Aī; 'Av, αἰτί, αἰδι, αἰδις, αἰταῖ; 'Eti; Nūdiu;  
Nū, νυί, νῦ; and 'Omu, ὅμα.

'Aī, *semper*.

By the poets this adverb is written αἰδι, which some learned writers have supposed to be the original form of the word, the letter *i* being afterwards ejected. It also assumes the form of αἰδι, retaining the same sense. Θωδ αἰδι ἱερτις, Homer. Il. α. 290. Dii *semper* existentes.

1. It denotes *perpetual duration*. Of this no other proof is necessary than the passage just now quoted. Moes.G. *aiw* has the same use. It is properly a noun, but often used adverbially. It occurs in Matt. 9. 33. with the negative prefixed, according to the correction of Benzelius and Sotberg. *Ni aiw swa uskunth was in Israela*: 'Not ever,' i. e. 'Never was it so known in Israel.'—*Thatei aiw swa*

*ni gasequhun* : literally, 'That ever so not saw we; Mar. 2. 12.'—*Ni thanaseiths us thus aiw manna akran matjai*; 'Not henceforth from thee ever man fruit eat;' Mar. 11. 14. In Gr. the noun *αἰών* is used; *αἰς τὸν αἰῶνα*. Junius conjectures that this noun had been formed of the adverb *αἰ* and *ων*, q. 'being always;' Gl. Goth.

2. The Gr. adverb often has a preposition prefixed. Thus *αἰς αἰ* occurs for *αἰ*, sometimes written in a composite form, *αἰαῖ*, in perpetuum. This is the most common construction of the Moes.G. word. *Du aiwa* exactly corresponds to *αἰς αἰ*. *Sunus wisith du aiwa*: 'The Son abideth ever;' Joh. 8. 35. Sometimes the preposition is *und*, usque. 'He spake to our fathers, *Abrahama jah fraiws is und aiw*, to Abraham and to his seed for ever;' Luk. 1. 55. It also frequently appears in a plural form. *Jah wulthus in aiwins*: 'And glory for ever;' Matt. 6. 13. analogous to the phraseology in the original, *Ἡ δόξα αἰς τὸς αἰῶνας*.

3. *Αἰ* is used with the article prefixed. *Ὁ αἰς χρόνος*, æternum tempus; *ων* being understood. The article is sometimes prefixed to *aiw*. *Ni galeikoth izxis thamma aiwa*: 'Be not conformed to the world;' Rom. 12. 2. In other instances it is affixed. *Jah in aiwa thamma quimandin ti-bain aiweinon*: 'And in the world to come life everlasting;' Luk. 18. 30. *Καὶ ἐν τῷ αἰῶνι τῷ ἐχθραίνῃ ζῶν αἰῶνας*.

4. *Αἰ* is sometimes used adjectively. This appears from the phrase in Homer already referred to. One nearly parallel occurs in Xenophon. *Οἱ αἰὲ ὄντες θεοί*, immortales dii. Both Junius and Ihre mention a similar phrase used by Ulphilas, which I have not been able to find. This is *aiwa degs*, dies æterni. V. Specim Glosse. Ulph.

5. 'Αἰ signifies *continually*; in the place of συνεχῶς, sine ulla interruptione.

——Δύο δ' αἰὶν ἔχον πατέρα ἔργα.

Odyss. β.

'But two were continually engaged in their father's concerns.'—*Sah than skalks nī wisith in garda du aiwa; sunus wisith du aiwa*: 'The servant abideth not in the house for ever: but the Son abideth ever;' Joh. 8. 35. i. e. he *continues* to reside there.

6. 'Αἰ does not always give the idea of perpetual duration, but sometimes denotes a *short space*, or *limited* portion of time. The following passage has been brought in proof of this meaning:

——ἔχον λόγον ἡμῖν αἰ.

Homer. II.

—'Still retaining his indignation without interruption.' That *aiw* is used in this sense appears from Rom. 12. 2. referred to above; also from Luk. 20. 34. *Sunjus this aiwis*, 'the children of this generation.'

The A.S. use *a*, *aa*, as signifying *semper*. *A world*, in *aevum*, in *aeternum*; Ex. 21. 6. Like the Moes.G. term, however, it sometimes denotes continuation without the idea of perpetuity: *Aa oth aefen*; *Ad vesperum usque*; Bed. 5. 6. In Isl. *aewe*, by contraction *ae*, signifies *aevum*. *Um aldur oc aeve*, in *perpetuum*; *aevanlega*, id. Verel. Ind. It is also written *aefe* and *aefi*; and like *aiw* is often applied to denote the life of man, or the duration of one generation. Hence the phrase mentioned above is literally rendered, *A progenie in progeniem*; *aefilok*, *vitae exitus*, *aefisaga*, *commemoratio historica vitae et rerum gestarum hujus vel illius hominis*; id. Hence the verb, *eg aefe*, *aefde*, *continuo*, *verso*. Both Verel. and Gudm. Andreae seem to view *aewe* as the root of

the modern term *Adventure*. Verelius quotes Herraud. Sag. c. 1. for *aefintyr*, which he defines, *Historica narratio jucunda*; analogous to Sw. *aefwentyr*. Gudm. Andr. says; *Aefentyr*, *eventur*, *fabula*; p. 5. *Ei* is also used for *semper* in Isl.; whence *eilifd* *aeternitas*, *quasi vita sempiterna*; A.S. *eaelife*, id.

Su.G. *ae*, *aeae*, *e*, *ee*, *semper*. *Nu och ae*, *nunc et semper*; Chron. Rhythm. p. 122. *Som ee aer lyf, och aldrig doedh*; *ubi semper est vita, et nunquam mors*; Hammars Tridj. Raett, ap. Ihre. *Ae ok ae uppi*, in *aeternum*; Heims Kr. *Aefixe* or *aefe* also signifies the period of life, an age. Hence *æwig* eternal.

In Franc. it takes the form of *io* and *ieo*, signifying *semper*, *perpetuo*. It is said of God, *Er ist io einer, ist ieo dasselba*; *Ipse est sane solus, unicus, est perpetuo idem*; Notker. It is also written *ie*: and hence *ieuuescon* *aeternus*; Gl. Lips. I need scarcely observe that Eng. *ay*, *ever*, is evidently the same term.

Wachter calls this a Celtic word; because in Cambro-Brit. *eu* signifies *semper*. But this only proves that the Celtic nations had it in common with the Goths. There can be no doubt that, in its various forms, it is radically the same with *ai*. Ihre refers to the obsolete Gr. particle *ai*, as synonymous with this. We can scarcely suppose that the adverb was formed from *ai*, but *vice versa*. As we have seen, that the article is sometimes used with *ai*, and that it has often a preposition prefixed; it gives considerable ground for supposing that, like Moes.G. *aiw*, it was originally a noun. As the Greeks, from what was certainly their noun, formed the adjective *aiwos*, the Moeso-Goths had their *aiweins* *aeternus*. *Seh then ist so aiweino libains*: 'This then is that eternal life.' Joh. 17. 3. & *aiwos* *ζωη*. Ulphilas also uses *ajukduth* as a noun. *Libaith in ajukduth*: 'shall live for ever'; Joh. 6. 51. 53. The origin of this I cannot pretend to assign, when Ihre gives it up. I shall only say, that, as Wachter ac-

counts for the Anglo-Saxons using *aece*, *ece*, for *aeternus*, instead of *ewig* like the Germans, by asserting that they would not acknowledge *w* in the middle of a word, but substituted *c*; it seems more reasonable to suppose, that their *aece* had some affinity to *ajukduth*, the last syllable of this word most probably forming no part of the root.

Lat. *aev-um* has obviously a common origin; and indeed more nearly resembles the Goth. terms, especially according to the manner in which the northern nations pronounce *w* as *v*, than it does *aion*.

I shall only further observe, that Arab. *abai* signifies eternity; and *abad* an age, also eternal.

Αὐ, αὐτι, αὐθι, αὐθις, αὐτὰρ, rursum, retro.

The affinity between these and any of the Goth. adverbs is not so obvious as in some other instances. Ihre, however, classes them with Moes. G. *aftra*, Isl. *aptur*, Alem. *after*, A. S. *eft*. Junius says that the Moes. G. and A. S. particles may be viewed as formed from *αὐθι*, 'if indeed it be supposed that the ancient Greeks pronounced *αφθι* for *αὐθι*.' It is perhaps a more natural supposition, that the ancient Aeolians used a letter or sound corresponding to our *v*, instead of *v*; thus pronouncing *αῠτι*, as if written *avle*. This would approach very near to the sound of A. S. *aest* or *eft*, ancient Su. G. *ifti*, *aust*, *ufti*. Homer, according to Ihre, vo. *Efter*, uses *αὐτὰρ* *ἔπει* as signifying, *postea vero*. Perhaps the learned writer refers to the following passage:

'Αὐτὰρ ἔπει' αὐτοῖσι βίλος ἰχθυονκίς ἰφιδίς. Il. α. 51.

'But afterwards sending forth a deadly shaft on them.' *Αὐτὰρ*, however, here retains its usual meaning, *but*; it is evidently *ἔπει* that signifies *afterwards*. Alem. *auur*, *auor*, *auar*, after, have more the form of the Gr. primitive term *αι*



used in this sense; only it must be supposed that *r* or *ar* had been added. When the Alem. adverb is written *abur*, it becomes more similar to the Moes.G. preposition *afar* post. It indeed appears in the latter form in Alem., also *afur*. Hence *afaron*, *avaron*, recipere, restituere. V. Schilter. Notwithstanding the exact verbal analogy, it cannot well be supposed that there is any affinity with Gr. ἀφ' αὐτοῦ, statim, continuo.

In the Franc. this adverb appears as *achter*. Schilter has observed, that the Belgae and the inhabitants of Lower Saxony change *f* into the guttural sound *ch*; as, *sticht* for *stift*. In the ancient ritual of Cologne, this question is found; *Endi gilouis thu liuas achter dotha?* Credisne vitam post mortem? *Achter thiū*, posteaquam; Capitul. Franc. iv. 19. Kilian, in his Teutonic Dictionary, explains *achter* as signifying retro, post; and it retains this sense in Belg. The resemblance may be merely accidental; but the adverb in this form has more similarity to Heb. אַחֲרֵי, אַחֲרֵי, *akhari*, *akhari*, post; whence אַחֲרָיו, *akhori*, posterius, and אַחֲרֵיהֶם, *akharith*, posteritas, in Arab. *akharund*. It can be more easily conceived, that a term, passing through so many generations as had elapsed from the time that the Goths left the regions of the east, should be changed from *akhari* to *afar*, than that those possessing a neighbouring province should change it from *afar* to *achter*. It may perhaps be viewed as a proof of affinity to the oriental terms, that Moes.G. *afar*, rendered by Junius vices, is now generally understood to mean progenies, posteritas; as analogous to A.S. *afara*, *afara*, id. and Franc. *abar*, *abara*, *anara*, filius, proles. V. Ulph. Illustr. p. 276.

Sa.G. *ater* signifies rursum, retro; also, iterum. *Ga ater e tak*, inversis vestigiis recedere. *Ater igen* is used by a pleonasm for *rursus*. It has also an adversative sense, like Gr. ἀλλὰ and αὖτε, as corresponding to sed, verum. *Jag ater tror that*; Ego vero contra hoc credo. V. Ihre in vo.

\**Eti*, adhuc, etiam.

1. \**Eti* is used as an adverb in the sense of adhuc, etiamnum. *Kai Pythodōra ēti duo mēnas ārchontas 'Athenais;* 'Pythodorus, as yet, for two months discharging the magistracy at Athens;' Thucyd. lib. 2.—A.S. *get*, *geta*, and *gyt*, are commonly used in the same sense. I need scarcely observe, that, in A.S., the letter *g* before *e* seems to have been a sort of guttural in the beginning of words. Hence it came to be written and pronounced as *y*, in the formation of the Eng. language. Thus *get* assumed the form of *yet*.

A.S. *get* and *gyt* often occur for *ēti*. *Tha he thaš thing tha gyt spræc to tham maenegum*, 'While he yet talked to the people,' or 'multitude,' &c. Matt. 12. 46. that is 'while he continued to speak.' *And nu gyt her is æmtig stow*; 'And yet there is room;' Luk. 14. 22. The correspondent term in the version of Ulphilas is *nauh*, now. This is the word used, indeed, in most other passages in which *gyt* occurs in A.S.

*Gyt* is also given as the translation of *ἤδη*, jam, already; as in Mar. 15. 44. *Tha wundrode Pilatus gyf he tha gyt forthferde*; 'And Pilate marvelled if he were already dead.' *Juthan* occurs here in Moes.G. *Ith Pilatus sildaleikida ei is juthan gaswalt*.' At first view *juthan* and *gyt* might appear radically allied. But the former seems compounded of *ju* jam, nunc, and *than* tum or autem.

2. The Gr. conjunction also signifies porro, amplius. *Τί πρὸς ταῦτοις ἔτι;* 'What still besides,' or 'in addition to, these?' Demost. Philipp. 2.—A.S. *gyt* is used in this sense, Joh. 12. 35. *Nu gyt ys lytel leoht on eow*: 'Yet a little while is the light with you; that is, 'the light shall continue with you for a short time.' Also in chap. 13. 33.

*La bearn, nu gyt ic eom gehwæde tid mid eow :* ‘ Little children, yet a little while I am with you.’ Έτι μικρόν is the Gr. phrase in both places.—*Hwi gewilnige we gyt cythera :* ‘ What need we any further witnesses,’ or rather, ‘ any witnesses further?’ Mar. 14. 63. Τι έτι χερίαν έχομεν μαρτύρων;

3. Έτι is sometimes rendered *jam inde*, from henceforth. In this manner Erasmus explains Luk. 1. 15. Καὶ πνεῦματι ἁγίῳ πλησίσται έτι ἐκ κοιλίας μητρὸς αὐτοῦ; ‘ And he shall be filled with the holy Ghost, even from his mother’s womb;’ *Jam inde* ab utero matris suae. *And he bith gefylled on haligum Gaste, thonne gyt of his modor innothe ;* A.S. The term used by Ulphilas is *nauhtthan*, which properly signifies *adhuc*.

4. The A.S. adverb is occasionally applied to the present time, in the sense of *jam*, *modò*, *Lye*, *Benson*; ‘ *modò*, *now* ;’ *Somner*. This sense is retained in Germ. *jetz*, which seems originally the same with A.S. *get*. But the Germ. adverb is limited to the present time, *jam*, *nunc*; *Wachter*.

5. The Goth., like the Gr. particle, is used as a conjunction, in the sense of *etiam*, *insuper*, *praeterea*. Thus the phrase, “*Ηδ’ έτι δώσει*,” has been explained, *Atque etiam dabit*; *Hom. Il. α. 96. V. Scapul.* Others, however, render it, *Et adhuc dabit*. “*Έτι τείνει*,” *atque etiam*; *Demost.* “*Έτι δ, quinetiam, insuper.*” A.S. *thaenne gyt*, *adhuc etiam*; *insuper*, *Lye*; *gyt sothre*, *imò verius*, *yea, more truly*; *get ma*, *praeterea, moreover, yet more*; *Somner*.

There is a considerable resemblance between *έτι* and *Cambro-Brit. etwa, etto*, *adhuc, etiam, iterum*.

“*Yet*,” says *Horne Tooke*, “is nothing but the imperative *get* or *gyt* of *gytan*, *obtinere*.” *Div. of Purley*, I. 179. This etymon he supports by no proof but one of an analogical kind, which had better been withheld. “*Algate*, and even

*algates*," he says, "when used adversatively by Chaucer, I suppose, though so spelled, to mean no other than *All-get*." Had not this acute writer been so much blinded by the love of system, that he was determined, *per fas aut nefas*, to find an origin for every Eng. particle in some A.S. verb, he must have observed, with a single glance of his mental eye, that *algate* and *algates* have no connection whatsoever with the verb *to get*, but are formed according to that analogy which in various languages marks the formation of synonymous adverbs; as, Lat. *omnimodò*, Ital. *tutta via*, Belg. *aller-wege*, A.S. *ealle waega*, every way, Old Eng. *alway*. He would even have found in this language the very term *al-geats*, "omnifariam, all manner of *wayes*; item omnino, altogether; Chaucero, *algate*;" Somner. Had he consulted Lye, he would have met with the term *algeats*, omnifariam, omnino. It is incontrovertibly from A.S. *al* omnis, and *geat* a way.

It forms a considerable objection to the derivation of *get* from *getan*, to *get*, that the term does not include the idea of acquisition, but of continuance. It seems extremely doubtful if *get* be of A.S. origin; as no verb occurs, of a similar form, to which it seems to have any affinity in signification.

"*Ετι*, still in some respect giving the idea of *time* or *duration*, may have been radically allied to *ἔτος*, annus, in the dative *ἔτι*, which might easily be changed into *ἔτι*. It is used by Thucydides, indeed, in this case, without a preposition; which seems to indicate its transition to an adverbial form. "Ἐτι μετὰ ἰλιὸν ἄλωσις ἔηκοντα ἀναστάντις; 'Having risen up in the sixtieth year after the destruction of Troy.' Hence, in conversation, it might naturally be transferred to an indefinite time, in reference to the future.

Those, who are attached to oriental etymons, might prefer Heb. *עוד*, *od*, adhuc, amplius, porro, iterum, denuo, as the origin of *ἔτι*.

*Núthw*, ab imo fundo aut loco.

This word, it is said by Gr. lexicographers, is used for *νυθῶν*, formed from *νύττω*, *novissimus*, *infimus*, the superlative from *νίς*; *novus*. Hesychius gives *νύθω* as equivalent to *κατάθεν*, ab ima parte, and *νύττω* to *κατάτατον*. Homer uses the phrase, *νύθω ἐν καρδίῃ*, as signifying, *imo ex corde*; Il. x. 10.

It is not improbable, that *νύθω* has, without reason, been viewed as a contraction of *νυθῶν*. There are such strong symptoms of affinity between this and the terms used in the same sense in the various dialects of the Goth., that it is not surprising that northern writers have claimed *νύθω* as a scion from their own stock. It nearly resembles A.S. *neothan*, Alem. *nidan*, Su.G. *nedan*, denoting motion from a lower place. A.S. *neoth*, Alem. *nidar*, Isl. *nedan*, Su.G. *ned*, Belg. *neden*, Germ. *niden*, Eng. *neath* in *be-neath*, all have the sense of *infra*.

*Nū*, *nu*, Lat. *Nunc*; *Nū*, particula expletiva.

1. *Nū* is used, in relation to the present time, in the same sense with its derivative *nunc*. Pers. *nuh*, Moes.G. *nu*, *nuwu*, A.S. Alem. Isl. and Su.G. *nu*, Germ. *nu*, *nun*, and Eng. *now*, have all precisely the same signification. *Nun-r* also occurs in Isl. in the sense of *jam jam*. Gudm. Andreæ gives it as the synonyme of Gr. *νῦν*. Thus in Moes.G. *Daughter meina nu guscalt*; 'My daughter is even now dead;' Matt. 9. 18. where it is substituted for *ἄρτι* in Gr.

2. It is used with a preposition prefixed. 'Aνὲ τῷ νῦν, *posthac*, *ex hoc*, *ab hoc nunc*. 'Aνὲ τῷ νῦν *μακαριώδεις οἱ οὐρανοὶ*

*ai yinal*; 'From henceforth all generations shall call me blessed;' Luk. 1. 48. In Moes.G. *Sai allis fram himma nu audangand mik alla kunja*. Also in chap. 5. 10. 'Ἀπὸ τοῦ νῦν ἀνθρώπους ἔγωγε ζήσων; 'From henceforth thou shalt catch men.' Moes.G. *Fram himma nu manne sind nutans*; literally, *from this now*, *himma* being the dative of the pronoun signifying *hic*.

3. *Nū* has the signification of *ergo*, *igitur*, *itaque*.

Θεοὶ μὲν νῦν ἐκ ἱσχυέων ε' ἔχουσιν,  
Οὐδ' οἱ δὲ παῖδες, ἔχουσιν ἐφίρται,  
——Κελύπτης.——

Sophocl. Oed. v. 31.

'I, *therefore*, and these boys, sitting at thy doors, do not indeed judge thee equal to the gods.'—Moes.G. *nu* and *numu* frequently occur in this sense, being used for *nū* in the original. *Sijaith nu jus fullatojai*; 'Be ye *therefore* perfect; Matt. 5. 48. *Ni numu ogeith izwis*; 'Fear them not *therefore*;' chap. 10. 26. In Isl. it is equivalent to *therefore*; *Huad mun nu herran vijngardsins giera til?* 'What shall *therefore* the lord of the vineyard do?' Mar. 12. 9.

4. *Nū* is used as an expletive particle. This holds also as to Moes.G. *nu*, sometimes written *nuh*. *Hindarleitha nuh, kumbei*; 'Go, and sit down to meat;' Luk. 17. 7. Here, as Junius and Lye have observed, it is evidently redundant. Su.G. *nu* not only signifies *jam*, *nunc*; but is also used redundantly. *Nu aer til konungsriket Swerike Konunge waeljande och ey arfwande*: Ad regnum Sueciae rex eligendus est, non jure successionis assumendus; Ihre in vo. Palthe-  
nius, in his annotations on Tatian, p. 400, observes, that Alem. *nu* is often used as an expletive.

Ὅμως, unà, simul; Ἀμα, simul cum.

Ihre has remarked the affinity between these adverbs and some Goth. particles. He mentions A.S. *emne* and Alem. *emme* as synonymous. They have, indeed, evidently had the same meaning, in composition, with Lat. *con*. Thus *emne-christen* is co-christianus; *emne-scolere*, condiscipulus; *em-netheowa*, conservus; *emne-sarian*, condolere. *Em* was used in the same way, being like *emne* equivalent to *efen*, or *efn*, aequalis. *Em-leof*, aequè charus; *em-lang*, ejusdem longitudinis; *em-niht*, æquinoctium. The analogy of formation between the Goth. and Gr. derivatives, affords an almost incontrovertible proof that they are all sprung from one root. As A.S. *emne* and *efen-lice* signify æquus, aequalis; Su.G. *jaemna* aquare, *jaemka*, aequalem reddere, *jaemning* aequalis, &c. from A.S. *em*, Su.G. *aem*, particles denoting equality; the Greeks in like manner from ὅμο-ος, similis, par, formed ὅμως simul, ὁμοιος similis, ὁμαλος aequalis, planus. Ὅμο- is the radical part of the word ὅμος; and the vowel can be no objection, for it must be viewed as originally the same term that assumed the form of ὁμα. This indeed most nearly resembles a primitive.

Ihre says, that the more ancient northern writers have transmitted *aem*. Hence, in the laws of East Gothland and of Scania, they have the phrases, *aemlag kommin*, qui ad æquam rerum dispositionem pervenit; *aemfrak*, aequè vegetus; *aemgen*, aequè compendiosus; *aemgod*, aequè bonus, (in the laws of Jutland, *omgod*); *aemlik*, aequalis; *aemstark*, aequè fortis; *aemwael*, aequè bene, and even *aemjaemt*, which is an evident pleonasm.

By reason of the addition of the letter *n* to *aem* or *em* in some dialects, or from a different conformation of organs, *emn* seems to have been pronounced differently, *m* being

changed into *b* or *f*; as in Moes.G. *ibn*, Alem. *eban*, Swed. *efwen*, Dan. *jeffn*, Isl. *jafn*, Belg. *effen*, Eng. *even*, *aequus*, *aequalis*.

A.S. *em-twa* signifying *medius*, 'between both, indifferent, doubtful,' (Somner,) as properly denoting one who holds himself equally towards two; it is conjectured, by the learned lexicographer formerly mentioned, that Gr. ἡμι, or ἡμισυ, *dimidium*, might convey the same idea, as denoting a whole divided into equal parts. As the ancient Goths, at their feasts, appointed a trial of the power of those who claimed excellence; Ihre supposes that ἡμιλλόμεαι *certo*, *aemulor*, and Lat. *aemulus*, *aemulari*, may be traced to *aemningar*, the name given to such rivals. He also views Gr. ἡμιῶν, *coaevus*, as allied to Su.G. *jaemuaeldrig*, A.S. *efene-ald*, *aetate par*; and ἡμοφύης, which Hesychius gives as equivalent to ἡμοιοῦς, as perhaps originally the same with Su.G. *jaemfor*, *qui aequalis bonitatis est*.

In Isl. we find *jamna* *aequare*; *jemrif*, *aeque longum*; *jamuan*, *semper*, quasi quod uno tempore fiat et sine interruptione; *jamfrant*, *unà*, *simul*, which, according to Gudm. Andr., is the ancient form of the word now written *jafnan*.

To the same origin we ought certainly to trace Alem. *em-mazzig*, Germ. *emasig*, *assiduus*, *diligens*, *emsigen* *contendere*. Notker uses *ebinchristan* in the same sense with A.S. *emne-christen*. *Emez*, *emmiz*, and *emmizen*, signify *perpetuè*, *assiduè*, Otfrid; *emezen*, *exercere*, Notker; *emmezico*, *frequentè*, Kero.

In the barbarous Lat. of the middle ages, conspirators are called *Hamedii*; according to Ihre, from *ham* *simul*, and *ed* *juramentum*, as being bound to each other by oath. It has, however, been supposed that this term should be read *Samedii*. V. Du Cange, in vo.



## CHAPTER III.

## OF ADVERBS.

OF "Οτι; Οὐ, οὐκ, οὐχ; Οὐχι; Πολὺ; Πόρρω, Lat. *Porro*;  
Σκαιῶς; and Τότι.

"Οτι, quando, quum. V. Τότι.

Οὐ, οὐκ, οὐχ, non; Οὐχι, ne?

The corresponding negatives vary from these, in the Goth. tongues, as to the vowels. But such a change is not at all to be wondered at, where the national affinity must have been very remote; especially as the Dorians themselves sometimes changed *ov* into *u*. Thus, in the genitive, instead of 'Ερμυ, they said 'Ερμα. They also substituted *ι* for *ο*; saying 'Απῖλλων for 'Απύλλων. V. Scapul. in O. For *ov* they used *ι*. The Aeolians changed *ov* into *αις*, and *ov* into *ους*. V. Dunb. Exerc. p. 294. 297. With them *ov* also assumed the form of *ι* or *η*; as they wrote φερίματες for φερούματες. Through the medium of their dialect, it has been asserted that the Latins formed *haut*, afterwards *haud*, from ἤτι. V. Vossii Etymol. in *Om*.

The negative particle assumes a variety of forms in the different dialects of the Gothic. In Su.G. it appears as *e*, *ei*, *eigi*, *eighi*, *egh*, *ecke*, *icke*; in Isl. as *ecke*, and *au*; in Dan. as *icke*.

It appears in Su.G. as *e*. *At han tak e gagn of thoere*

*kialdu*; 'That he did *not* make use of that fountain;' Laws of East-Gothland, Byg. B. c. 27. Ihre also renders *ei* non. He observes, that the Icelanders prefer the harder pronunciation of *ecke*, to which Su.G. *icke* corresponds. But Gudm. Andreae seems to give *ei* as the proper Isl. pronunciation. *Ey, eie, eii*, he says, minus accurate *eige*, non, haud, &c. Graecis ἔ velut ἔχ, *echi* nec, neque; Lex. p. 58. *Ecke* non, haud, Graecis ἐκ. Quando negative quaeritur, vulgò responditur *icki*, alias *ecke*, nec, neque. Ibid. p. 60. In the Glossary to the Edda, *echi* is rendered by nihil, and said to be the neuter of *engi* nemo, nullus, from *einn-gi*, used instead of *einn-eigi*, unus non, ne unus. Ihre affirms that all these terms are Greek.

Isl. *au* is used in composition as a negative; as, in *auvir-delegur*, non dignandus, contemptibilis, *un-worthy*; *au-madur* miser, egenus; *au-kvisi* degener. *U* has the same use; *u-aeti*, non edenda; *u-aeýdilig*, infiniti; *u-aflatanliga*, inde-sinenter, *u-faer*, debilis, infirmus; *u-falr*, non vernalis; *u-feigr*, morti hoc tempore non destinatus, Scot. *no fey*. V. Verel. Ind. Dan. *u-boeden*, unbidden, *u-betraad*, not beaten or trodden, &c. Both in Su.G. and Isl., *o* is used in the same manner.

Πολύ, multàm, valdè.

1. Πολύ is adverbially used by itself.

————— Ἐπὶ πολὺ βύλομαι αὐτήν  
Οἶκός ἔχει. Hom. Il. α. 112.

'Although I am *much* inclined to have her at my house.' Moes.G. *filu* is exactly correspondent. It occurs interrogatively for *πῶς*, Luk. 16. 7. *Quhan filu skalt*; 'How *much* owest thou?' *Feala* and *fela* are used in A.S. signify-

ing *multi*, but rather in an indeclinable form. Alem. *filu*, *filo*, multum. *Filu ezzaleer*, multum edax, voracious; Kero, c. 31. So *filu*, tantum; so *filu so*, quantum, analogous to Moes.G. *swa filu swe*, whatsoever, as much as, Mar. 10. 21.

2. Πολύ, conjoined with a comparative or superlative, signifies multò, longè. Πολύ πλείους, 'much greater;' Demosth.; πολύ φέρτερος, 'much more tolerable;' Homer. II. α. Thus also the Moes.G. term. *Filu mais hropida*; 'He cried the more a great deal,' or 'much more he cried;' Mar. 10. 48. πολλῷ μᾶλλον ἔκραζεν. Alem. *filo vordarora*, longe melior. Teut. *veel*, multum, has the same application. *Veel gheleerder*, multo doctior.

3. It is often used in composition. Πολυλόγος multiloquus; πολυλογία, multiloquia. This is the Gr. term, Matt. 6. 7., where Ulphilas says, *Thunkeith im auk ei in filuwaordein seinai andhausjaindau*; 'For they think that they in much speaking shall be heard.' Alem. *filu sprehta*; multum loqui; *filosprahala*, magniloquam, *filosprahaler*, verbosus. Moes.G. *filugalaubis* occurs for πολυτίμος; Joh. 12. 3. 'very precious.'

Teut. *veel* is, in like manner, used in composition; *veel-gaetegh*, multiformus, *veel-iaerigh*, annosus; *veel-seggigh*, multiloquus; *veel-voudigh*, multiplex. Germ. *viel* id., *vieltig* praepollens, &c. Isl. *fiol*, in compound terms, denotes multitude, abundance; *fiol-breytinn*, varius in omnibus modis; *fiol-bygt land*, terra culta et populosa; *fiol-kyndi*, multiscientia; *fiol-maelgur*, loquax; *fiol-menni*, multitudo, turba. *Fiolga* appears as a verb, signifying multiplicare. Verel. Ind. Gudm. Andreae mentions the noun *fielde*, multitudo.

I have elsewhere shewn that Scot. *feil*, *fèle*, *fell*, has the same meaning. It is used both as an adjective and adverbially. The phrase *feil men*, many men, corresponds to Isl. *fiol*.

*menni* mentioned above ; and *fell weel*, remarkably well, to Alem. *filu wola*, optimè. V. Etymolog. Dict. vo. FEIL.

Moes.G. *filu* is to be viewed as originally an adjective. *Manageins filu*, 'much people,' a great multitude ; Joh 12. 12. *turba multa*, Jun. Gl. ; in Gr. ὄχλος πολὺς. This seems also to have been the original use of the Alem. term ; as in Germ. and Belg. *viele* and *veel* still retain the signification of *many*.

πέρρω, Lat. *Porro* ; procul, longè.

I have mentioned the apparent affinity of this adverb to Moes.G. *fairra*, id. under *περὶ* ; but it deserves more particular attention. It may, indeed, seem an objection to the idea of any connexion between πέρρω and *fairra*, that the latter has been viewed as allied to *πέρα*. But although, by grammarians, *περὶ* has been given as the root of πέρρω, we are under no necessity of assuming this as certain ; especially as this etymon supposes rather a violent change. There can be no doubt, that there are strong marks of relationship between the latter and the Moes.G. term.

1. It has been said that πέρρω primarily signifies, longè ante se. This, indeed, proceeds on the ground of its deduction from *περὶ*. But, whether this idea be well founded or not, it is evident that *fairra* may admit of this interpretation. Thus it is said, *Nauh thanuh fairra imma wisandin, insandjands airu bidjith gawairthjis* ; 'While the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace ;' Luk. 14. 32. Ἐτι αὐτῷ πέρρω ὄντος. That is, 'while the army of his adversary is before him, or advancing towards him.' The same view may be taken of another passage, in which *fairra* occurs for μακρὰν. *Nauh thanuh than fairra wisandan* ; 'When he was yet a great way off ;'

chap. 15. 20. *And tha gyt tha he waes feorr hys faeder*; A.S. vers. Here the prodigal may be viewed as *fronting* his father, being on his way to him. A.S. *feorr*, which resembles the Gr. adverb more nearly in its vowels, has the power of a preposition.

2. Πόρρω is used in a general sense, as equivalent to *procul*. Πόρρω τῆς πόλεως, *procul ab urbe*; Demosth. 'Thus, when it is said, Matt. 15. 8. Ἡ δὲ καρδία αὐτῶν πόρρω ἀπ' αὐτοῦ, in the A.S. it is rendered, *And hyra heorte ys feorr fram me*. In the parallel passage in Mar. 7. 6. *feor* occurs. In Moes. G. it is; *Ith hairto ize fairra habaith sik mis*. It is the same in the Gr. as in the other gospel.

3. From πόρρω is formed an adverb in the comparative, πόρρωτέρω, *longius, magis procul*. The similarity is perhaps merely accidental as to the termination; but the ancient Goths used *fairrathro*. *Gamotidedun imma taihun thruts-fillai mans, thai gastothun fairrathro*; 'There met him ten leprous men, who stood *afar off*;' Luk. 17. 12. *Tha stod-on hig feorran*, A.S.; οἱ ἕστησαν πόρρωθεν.

#### Σκαιῶς, sinister.

This is from σκαιῶς, *sinister*, Lat. *scaevus*. As denoting what was on, or inclining to, the left, the Gr. term had been transferred to any thing reckoned unfortunate, or of evil omen; evidently from the absurd system of augury. It also signified *ineptus*; as probably referring to an omen which, being unfavourable, indicated that the action in view was *improper*, or that the time was *unfit*. The transition from this to the sense of *stupidus, stolidus*, and hence to *rusticus*, was easy; as the term was applied to one who acted *improperly*, of consequence *unwisely*, and who manifested the

ignorance imputed to mere *boors*. We may indeed, suppose a more direct transition, from what was physically oblique, to distortion of intellect. It is supposed that the adjective was formed from *σκάζω*, claudico, titubo, to halt, to stagger, to stumble. But *σκαῖος* has greater appearance of originality than the verb; and if we suppose obliquity to be the idea primarily attached to *σκαῖος*, it would rather be an argument for inverting the etymon, by deriving the verb from the adjective.

Learned writers do not view *σκαῖος* as the radical term, but refer to *κᾶω*, cavo, to hollow out. V. Lennep in vo. They seem, however, to have overlooked the proper root of *σκαῖος*, which is undoubtedly Gothic. This is *ska*, *skua*, an inseparable particle still retained in Isl., corresponding to Lat. *dis*, *di*.

1. *Σκαῖος* signifies sinister, laevus. From Isl. *skaa* is formed *skaavemadr*, which Gudm. Andr. renders *scaevola*, by which he undoubtedly means, a left-handed man. For Varro says that *scaevola* is derived from *scaeva*, denoting one who uses the left hand instead of the right. V. Fabri Thesaur.

2. *Σκάζω*, the cognate of the adjective, signifies to halt. This nearly approaches to the meaning of the Goth. particle. For from Isl. *ska* was formed *skack-ur*, impar, dispar. Need I refer to the reason, or remind the reader, that, ‘the legs of the lame are not equal?’ *Skaegeltaend*, qui dentes habet serratos; *skag-a*, deflectere.

Hence many terms still used in Scot. as signifying distortion; to *shach*, pronounced with a guttural sound, to put out of proper shape, having for its participle past *shacht*, *beslacht*; to *shachle*, id.; to *shochle*, to shuffle in walking; *shachlit feet*, distorted feet; to *skellie*, to look askint, Old Eng. to look *askile*; *skellie*, a squint look. Gr. *σκολ-ίος*, obliquus, is undoubtedly allied; immediately formed perhaps

from *σκαίδς*. Su.G. *skil-ia*, disjungere, seems also to claim *ska* as its origin.

Apud metricos, says Scapula, etiam iambi *σκαζίον* dicuntur quorum ultimus pes est spondaeus. It is singular, that in Isl. the cognate term is applied to denote inequality in rhythm. *Skaahendr*, disjunctae strophae in metris et rhythmis; Gudm. Andr. ubi sup.

3. The Gr. adjective signifies *ineptus*; *σκαῖος* ineptè. Isl. *skaafull* is disconveniens; *skack-a*, dirimere; *a skavid*, disjunctim, separatim; Eng. *askew*; Su.G. *ligia skafottes*, divaricata crura alterius capiti obvertere. A.S. *scad-an*, dividere.

4. It signifies *stupidus*, *stolidus*. This sense corresponds to Scot. *skaivie*, harebrained, North of England *scave*. This is merely Isl. *skeif-r*, Dan. *skiaev*, Su.G. *skef*, Germ. *schief*, Belg. *scheef*, obliquus, transferred to the mind; as signifying that it has lost its proper position or bias. V. Etymol. Dict. vo. SHACH, SKELLIE, and SKAIVIE.

Gudm. Andreae remarks the resemblance of Isl. *ska*, deflecto, devio, gradu feror obliquo, to Heb. *שגה*, *shagah*, errare. It is not, indeed, unlikely that the ancient particle *ska* may have an oriental origin. But there are other Heb. words to which the resemblance is fully as great; *שח*, *shuahh*, inclinari, propendere, and *שחח*, *shahhahh*, curvatus est, incurvavit se, whence *שחח*, *shahh*, depressus.

Τῷ, tunc, tum.

Ὅτι, and τῷ being relative terms, it seems best to consider them conjunctly.

Ὅτι signifies quando, quum. Ihre mentions ὅταν, which has the same meaning, as a synonyme of Moes.G. *than*,

Isl. *tha*, Su.G. *ta*, id. But the learned writer has evidently fixed on ὅτῃ in preference to ὅτι, because of the similarity of the termination to the Moes.G. adverb. ὅτῃ, however, is not an original word, being evidently compounded of ὅτι and αἰ. If, therefore, there be any affinity, it is more natural to look for it in ὅτι. Of this, however, there seems to be no satisfactory proof. Nor can this be looked for, if the hypothesis of Hoozeveen be well-founded, which has at least a great degree of probability on its side. In his *Doctrin. Particul.* c. 37. p. 857. he observes, that as α was anciently used by the Greeks for ω, it may easily be conceived that the vowel ι, which was subjoined, was frequently left out. Thus, he thinks, that, for ὅτῃ the ancients wrote ὅτι; and that the word was composed of ὅ, *quo*, and τι, the expletive and copulative particle, always postponed and often redundant.

τότι is viewed by Ihre as originally the same with Su.G. *ta*, pronounced *to*: and undoubtedly it has far more resemblance than ὅτι, even although τι should be excluded as not being an essential part of the word. But the learned Hoozeveen's theory also cuts off this apparent affinity. For, proceeding on the certain ground that τότι is the correlate of ὅτι, he views the former as written for τῷτι; explaining his idea by the following proof, Matt. 13. 26. ὍΤΕ ΔΙ' ἑλάνθησιν ὁ χόρτος, καὶ καρπὸν ἐποιήσῃ, ΤΟΤΕ ἰφάνη καὶ τὰ ζιζάνια. It is evident, he says that ὅτι and τότι are so placed, that the passage may be rendered, *Quo vero*, scil. tempore, progerminavit herba, et fructum fecit, eo (ipso tempore) apparuerunt et zizania. Thus, the one, he adds, will contain the preposition, and the other the reddition.

In like manner, Scheide views πῶτι, quando, generally used interrogatively, as put for πῶτι, compounded of τι and πῶ, in the dative or ablative case of the obsolete pronoun πὼς, πῇ, πῶ, Lat. *quis, quae, quod*. V. Lennep, Ed. Scheid. p. 701. 702.



This theory seems to be confirmed by the apparent formation of the correspondent adverbs in the Goth. dialects. Moes.G. *than* is used both for *when* and *then* in relation to each other; and A.S. *thonne* in the same manner. *Quhan*, in the language of Ulphilas, like *hwaenne* in A.S., denotes *quando* in an interrogative way, corresponding to *𐍂𐍄𐍂𐍄*. But in Mar. 4. 12. it signifies *at any time*. *Nibai quhan ga-wandjaina*, 'lest *at any time* they should be converted;' in A.S. *Thelaes hi hwaenne syn gecyrrede*. All the analogy, therefore, that can justly be stated, is in regard to the formation of the terms.

As *𐍂𐍄𐍂𐍄* is said to be formed from *𐍂𐍄* the dative of the pronoun *is, qui*, Moes.G. *quhan* may be viewed as the accusative of *quhas* quis, contracted from *quhana*; and *than*, tunc, as the accusative of the article *sa* or *thana*. The accusative is sometimes written by abbreviation *than*. V. Hicke's, Gramm. p. 7. The pronoun, corresponding to Lat. *qui quae, quod*, is merely the article with *ei* affixed in each case. The only difficulty here is, that it must be supposed that the accusative is used where the dative or ablative would be more proper.

If we look for the Moes.G. dative or ablative, as assuming a state like that attributed to *𐍂𐍄* in *𐍂𐍄𐍂𐍄*, what if it should be found in the Lat. relative adverbs *tam* and *quam*, as abbreviations of *thamma*, signifying *in eo*, and of *quamma*, *in quo*?

In A.S. *tha* is equivalent to both tunc and quando; *thonne* has also both senses; and *hwaenne* that of quando. Now *tha* has the same form, not only with the accusative singular of the article in the feminine, and the nominative and accusative plural; but it is also used for the ablative *tham*. *Tha* may therefore be an ellipsis equivalent to the A.S. phrase used by Bede, p. 476. 31: 519. 38., *on tha tid*, in isto tempore. *The* is frequently used as the reddition: *On tha ylcan tid the*; In eodem tempore quo; Bed. 477. 12.

Sometimes *tha* is repeated as serving this use. The order is occasionally inverted, *tum* being placed first; *Tha he tha gehyrde*; *Tum ille quando audivit*; Bed. 486. 28. In other instances *quando* precedes. *Tha* Eadwine on tham gefeohte ofslaegen waes, *tha* feng to Dera rice his faederan sunu Aelfrices Osric. ‘*When* Edwin was slain in that battle, *then* Osric, the son of his father’s brother Aelfric, assumed the government of Deira;’ Bed. 523. 9. This may be rendered; In *eo tempore quo*, or *vice versa*. It is to be observed, that *the*, in the quotation given above, *On tha ylcan tid the*, seems equivalent to *tha*; for *tha the*, and *the tha*, are alike translated, *illi qui*; Lye, vo. *Tha*, accus.

In Moes.G., indeed, *bi the* is used for *cum*, when, as connected with *thanuh*, *tunc*, *then*. *Bi the galithun thai brothrjus is, thanuh juh is galaith*; ‘*When* his brethren were gone up, *then* went he also up;’ Joh. 7. 10. I have a strong suspicion, that *the* here, and in many other places, although not explained by any of the writers on northern antiquities, is an abbreviation, or a variety, of the article in the dative or ablative, like A.S. *tha* and *the*. If so, *bi the* is an ellipsis for *bi the mela*, ‘by this time,’ like *in thamma mela*, in hoc tempore, Mar. 10. 30.

It may seem to confirm this hypothesis, as far at least as refers to A.S. *tha* and *the*, that in the same language *thaes*, rendered *ex quo*, *quando*, is in all appearance merely the genitive of the relative pronoun, originally signifying *cujus*; as, *Thaes nama*, *cujus nomen*; Matt. 9. 9, &c.

It has been observed that A.S. *thonne* also signifies *then* and *when*. Now, *thone* is sometimes put for *tham*, as the dative and ablative of the article; as, *Ic Beda sende gretan thone leofestan Cyninge*; Ego Beda salutem mitto dilectissimo Regi. Bed. Praef. ad Hist. Eccles. V. Hickes, Gram. p. 7. *Thon* is used by Bede for *ex eo*, Hist. 473. 31. *With thon the* signifies *dummodo*. The adverb *thonne* is

sometimes written *thon*, in the very same manner as if it were a part of the article. V. Lye, Dict.

*Hwaene* is the accusative of the pronoun *hwa*, qui, who; so that *hwaenne*, quando, may have been originally the same. As the accusative of the same pronoun is written *hwone*, the adverb assumes the same form, only with the reduplication of the letter *n*, *hwonne*.

Isl. *tha* is rendered tum, deinde, porro, and mentioned as equivalent to Gr. *ἔτι*; Gloss. Edd. p. 705. It seems nearly allied to *thaa*, the accusative feminine of the article, *sa*, *su*, *thad*, is, ea, id., also the accusative plural in the masculine. *Thaa* is in like manner the accusative singular of the pronoun *thesse* hicce, signifying *hanc*. V. Run. Jonæ Gramm. Isl. p. 3. 4. 62.

These examples, viewed in connexion, afford a strong analogical confirmation of Hoogeveen's theory; a confirmation which the learned writer perhaps never thought of drawing from a quarter so near home.

## CHAPTER IV.

## OF INSEPARABLE PARTICLES.

OF 'A; "A<sub>ε</sub>ι, ι<sub>ε</sub>ι; Δ<sub>α</sub>; Δ<sub>ι</sub>ς, δίχα, Lat. *Dis*;  
and Νι, νη, Lat. *Ne, ni*.

'A.

1. The inseparable particle *α* has in Gr. an *intensive* power. Thus *αχανής* signifies *valde hians, vastum hiatus habens*; *αξύλος*, *lignis plenus*.

—“Οτι πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπύσσει ὕλην. Hom. II. λ. 155.

‘When the consuming fire fell on the inexhaustible wood.’ In like manner Su.G. *alik* is *valde similis, plane par*. Ihre mentions *αλίγκιος*, *similis*, as a synonyme; asserting that the Greeks had borrowed *alik* from the Goths, and added their own termination. V. Ulph. Illustr. Praef. p. 8. Isl. *matkr*, contracted from *mattugr*, signifies *potens*; *a-matkr* *praepotens, praevalidus*.

*Sá inn á-mátki joltun*;

Ille praevalidus gigas.

Grimis-Mal. xi. Edda.

Gudm. Andr. indeed observes, that sometimes in composition Isl. *aa*, like *α* of the Greek, has an *intensive* power. He gives the following proofs; *aafall* *impetus*, like *αἰτης* *intentus*; *aafengt ol*, *fortis potus*; *aangud*, *magnum malum*;

*aavoxtur* fructus (secundarius;) *aafiadur* insultuosus; *Lex.* p. 4.

It seems to have the same power in Moes.G. From *standan*, to stand, is formed *astath*, fundamentum, Luk. 1. 4. Wachter asserts that *a* in A.S. is intensive; referring to *a-baerian* denudare, *a-biteran* acerbare, *a-coren* electus, *a-dilgean* destruere. In Franc. and Alem. *abahon* is pervertere, from *bah* tergum; *a-uueraf* abjectio, &c. V. Prol. Sect. v.

*A* is used in a similar manner in Cambro-Brit. Owen gives various examples; as *abull* falling, from *a* intensive, and *pall* id.; *açar*, affectionate, *açarur* to give much, from *a* and *cur* a friend, a relation; *acrwm* crooked, from *a* and *crwm* id.

2. 'A in Gr. is very often used in a *privative* sense. *βί-  
βαιος*, stabilis, by having *β* prefixed, *ἀβίβαιος*, signifies instabilis. But examples are unnecessary. The Lat. affords similar proofs; as *a-mens*, *a-vius*. In the Goth. dialects this letter has the same power. In Alem. *weig* is via, *aweig* devius; *amagtig*, *a* being prefixed to *magtig* potens, is synonymous with Gr. *ἀρῆτις*, imbecillis; Isl. *amuektig*. Su.G. *awita*, like *ἄλογος*, is amens; *atag* iniquitas, from *a* and *lag* lex. Isl. *maeli* denotes a stain; *amaeli*, qui sine opprobrio est.

There are instances of the same use of this letter in A.S. as in *a-gyld*, without payment or amends. But *ae* is generally used; as, *ae-melle* insipidus, *ae-mennu* hominibus nudus, *ae-mode* mente captus, amens, *ae-note* inutilis, *ae-scaere* incultus, &c. *Alys* occurs in the Lord's prayer in ancient A.S., being the imperative of *alys-an*; *Alys us fram yfele*, Libera nos a malo.

*A* has the same force in Alem.; as, *achust* vitium, from *a* and *chust* virtus, q. a privation of virtue; *adcilo* expers, from *a* and *dil* pars; *aamunt*, liber a tutela, from *a* and *munt* defensio. Franc. *ateilo*, exsors, non particeps. This is evidently the same with *adcilo*.

In later ages Su.G. *a*, as privative, has assumed the form

of *o*, and in Dan. of *u*; as *o-lyk*, dissimilis, *o-from* improbus; *u-sund* insalubris, *u-wiss* incertus.

It has been said, that the privative *ἀ*, commonly implying negation, is merely the preposition *ἐπὶ* abbreviated. V. Dunb. Exerc. p. 188. It forms a strong presumption as to the justness of this hypothesis, that in composition the same word combined with *ἀ*, and in other instances with *ἐπὶ*, has no difference of signification. Thus *ἄτιμος* has the same meaning with *ἀτίτιμος*, inhonoratus, honore carens; *ἀήστος* with *ἀπόηστος*, detestabilis, abominandus. Scheide seems to prefer deriving *ἀ* privative from the preposition *ἐν*, first abridged to *ἐ*, and then to *ἀ*. Traces of this origin, he thinks, appear in *ἄνδρως* effeminatus, *ἀόρατος* invisibilis, *ἄισμος* odoris ex-pers, *ἀέλπτος* insperatus; for which, the letter *ν*, being left out, they said *ἀόρατος*, *ἄοςμος*, *ἄελπτος*. V. Etym. Lennep. p. 10. But *ἐπὶ* has undoubtedly a preferable claim to *ἐν*, which in its original signification is extremely remote from the idea of privation; suggesting indeed an idea directly contrary, that of addition or superposition. Had the learned writers, who object to *ἐπὶ* as the origin of *ἀ* privative, referred to *ἐν*, sine, absque, they would have at least paid more regard to analogy of thought. It is also certain, that a considerable number of terms, expressive of privation, have been formed by prefixing *ἐν*. But it seems to be merely the introduction of the letter *ν*, in order to avoid the unpleasant hiatus, that has suggested the idea of *ἐν* being the radical preposition.

The obvious relation of Lat. *ab* to *ἐπὶ*, viewed in connexion with the identity of *a* and *ab* in signification, as both used by the Romans, affords a strong collateral proof of the origin of a privative with the Greeks.

It also forms no inconsiderable presumption in support of this theory, that in the most ancient Goth. writings *af* is not only used in the same sense with *ἀ* privative of the Greeks, but expressly substituted for it. Thus Ulphilas renders

*ἄβυρρος*, Luk. 8. 31. by *afgrunditha*, in modern Swed. *afgrund*; from *af* corresponding to *ἀ* in Gr. and *grund* fundus, q. *without bottom*. Moes.G. *ahaks* columba, which Junius derives from Gr. *ἄκακος*, minime malus, innocens, is by Wachter ingeniously viewed as composed of *a* privative and *hak* hamus, quia non habet ungues aduncos, quibus praedam arripiat. Prol. Sect. v. Su.G. *afskapad*, analogous to Gr. *ἀμέρφος*, signifies informis, *without shape*.

Nor is this all. There are still extant undeniable evidences, that by the Goths *a* and *af* were used promiscuously. A.S. *alaetan* exactly corresponds to Moes.G. *afleitan* and *afletan* dimittere. Su.G. *alag*, mentioned above, was also written *afslag*. The adjective at least appears in this form, Heims Kringla, l. 734. in the sense of iniquus. In Isl. *awita* is synonymous with *afwita*, demens, insanus. Verelius gives both in his Index Scytho-Scand.

“*Αεῖ, ἰεῖ.*”

These are inseparable particles, increasing the signification, being synonymous with *ἄγαν* valde. Thus *ἀερίγινωτος* is valde notus; *ἀριδάκρυος*, multum lacrymans; *ἀρίδης*, valde clarus, praeclarus.

“*Ρῆϊα δ' ἀερίγινωτος Διὸς ἀνδράσι γίνεται ἀλκή.* Hom. Il. ε. 490.

‘For truly the power of Jupiter is well’ or ‘easily known to men.’ ‘*Εῖ*’ is used precisely in the same manner; as *ιεῖβερος*, valde fremens; *ιεῖβρύχης*, valde mugiens. Isl. *aerit*, *yrít*, has a similar signification. Est particula intensiva, says Verelius, valde, admodum. *Aerit margtalar*, valde loquax; Sautr. Sag. 36. Ind. Scytho-Scand. p. 26. Gudm. Andr. writes it *aerid*, nimium, perquam, multum. It occurs in the form of *yrít* in the Edda of Saemund.

*Thórr á aß yrit,  
Enn ecci hiarta.*

Harbarz Lioth, 25.

‘Thor possesses abundance of strength, but no mind.’ In Su.G. it is greatly changed, appearing as *yfrit*.

*Annan rikedom wi yfrit agom.*

Alias divitias copiose possidemus. Hist. Alex. Magn. ap. Ihre. The learned writer hesitates whether the Su.G. term is not rather allied to Gr. *ἰσῖ*, fortiter, used also as an intensive particle. It is at times written *ofwit*.

*Aerit* is obviously the neuter of Isl. *aerinn*, abundans, copiosus; *aerinn matr*, sufficiens cibus; *aerinn vande*, magna difficultas. It may be traced to Isl. *ar* annona, Su.G. *ar*, id.; or to Su.G. Isl. *aera*, A.S. *are*, Alem. *era*, Germ. *ehre*, honor.

In Alem. *er* has the same power. *Er*, says Wachter, adverb. intendendi, sensum reddens fortiolem, ut *ἄρῃ* apud Graecos. Ad hanc classem spectant *erhalten* servare, *erretten*, *erlosen* liberare, *erquicken* reficere, *ergeben* dedere, *ergreifen* arripere, *ernaehren* sustentare, *erkennen* cognoscere, et alia sine numero. Proleg. Sect. v. He supposes that it is subjoined to the positive, as forming the comparative for the same reason,—its intensive power. Ibid. Sect. vi. *Erbar* signifies illustris, nobilis. This, according to the same writer, is compounded of *er*, a title of honour, and *bar* par, quasi illustribus equalis. Diecmann derives *er*, as thus used, from Alem. *ero* honor; Schilter. p. 270. Alem. *ari* also signifies honor; ibid. p. 68. Wachter observes that *ar*, *or*, and *ur*, denote beginning. Mr Jones deduces the Gr. particle from Heb. *אור*, *aur*, light, and connate with *אצ*, spring; adding, that hence it signifies *splendidly*,—*αξιδανος*, *shiningly conspicuous*, i. e. *very conspicuous*; Greek Gramm. p. 291.

Lenep derives *ἄρῃ* from the verb *ἄρῃ* adapto, compingo,



as conveying the idea of *force*. The Isl. can afford a similar root for *aerit*. This is *ar*, *aerr*, strenuus, gnavus, acer in agendo, operosus; from *ar*, *aer*, opera, opus rusticum, aratio; Gl. Edd. p. 417. Pers. *arr* denotes compulsion; and Heb. אַרָא, *ara*, is given as an obsolete root, from which אַרְאֵל, *erel*, robur, validus, praevalidus, has been formed.

### ΔΔ.

This is an inseparable particle, which has no meaning by itself, but increases the signification of these words to which it is prefixed. Thus δάσκιος is valdè umbrosus, from δΔ and σκία umbra; δαφεινός, caedis admodum avidus, from δΔ and φείναι caedes.

Isl. *dae* is thus defined by Gudm. Andreae. Primitivum vetus seu particula prisca, aliquid probum, scitum ac eximium, tanquam ΔΔ, significans ΔΔ. He traces it to Heb. דַּי *dai*, sufficientia, דַּאחַ *daah*, scientia, notitia. Isl. *daewel* is eximie, bene, optime; *daewaenn*, *daefrydur*, *daelegur*, all signify eximie formosus; *doecht*, optime, adprobate; *daenemadr* and *daendis*, probus, honestus homo; *daesoet* perquam dulce. He seems to view the adjective *daer*, *dae*, vehementer gratus et placens, as allied.

### Δις, bis; Δίχα, Lat. Dis.

Δις, I know, is not accounted an inseparable particle, but δις signifying aegrè. There can be no doubt, however, that the Lat. particle, which is originally the same, is thus used: and although δις had been less frequently prefixed to verbs or nouns, we have sufficient ground for admitting it into this class. Διςτάζω, *dubito*, is evidently formed from δις and στάω or στάζω, q. I stand betwixt two; hence applied to hesitation

of mind. This verb has given birth to a number of derivatives.  $\Delta\iota\sigma\alpha\phi\eta\varsigma$  is *bis sepultus*; from  $\delta\iota\varsigma$  and  $\Sigma\acute{\epsilon}\pi\tau\omega$  sepelio.  $\Delta\iota\sigma\omega\kappa\omicron\varsigma$ , quae bis peperit, from the particle conjoined with  $\tau\acute{\iota}\kappa\tau\omega$  pario.  $\Delta\iota\chi\alpha$  is used, in a similar sense, in the composition of many words, as being a derivative from  $\delta\iota\varsigma$ .

1. As Gr.  $\delta\iota\varsigma$ , and Lat. *dis*, denote *separation*, Moes.G. *dis*, as an inseparable particle, has the same meaning. *Dis-dailjandans*  $\tau\alpha\sigma\tau\omicron\varsigma$  is; 'Dividing his garments;' Mar. 15. 24. It is evidently formed from *dis* and *dail* pars.—*Galukun managein fiske filu, sœ natja dishnaupnodedun ize*; 'They inclosed a great multitude of fishes, so that their net was broken;' Luk. 5. 6. The idea evidently is, that their net snapped into *two*. Junius quotes an analogous Belg. phrase, *in twee stucken knappen*, cum subita quadam violentia crepituque dirumpi ac dissilire.—*Faurhah alhs disskritnoda in twa, jah stainos disskritnodedun*; 'The vail of the temple was rent in twain,—and the rocks rent;' Matt. 27. 51. from *dis* and *skreitan* scindere; whence the Scot. verb *to screed*. To these might be added *distahjan*, dispergere; *distairan* dissuere, discindere; *diswitwan* diripere, &c. &c.

2. Lat. *dis* is used *intensively*, in the sense of *valde*; as, *discrucio*, *discupio*. This is also one of the significations of the Gr. particle  $\delta\upsilon\varsigma$ .

The Moes.G. symbolizes with the Lat. and Gr. in this respect. *Agis disdraus ina*; *Irruit super eum timor*; Luk. 1. 12. from *dis* intensive and *drius-an*, cadere; q. 'rushed,' or 'came forcibly on him.'—*Ušfilmei dissat allans*; *Apprehendit omnes stupor*; Luk. 5. 26. The latter part of the word seems to be the preterite of *sitan sedere*. It *sat* on them so as to press them down.—*daleik dishabaida ina*; 'He was astonished;' Luk. 5. 9. Gr  $\pi\epsilon\tau\iota\sigma\tau\epsilon\chi\omega$ ; *stupor environed him*; from *dis* and *haban* tenere.

νή, νή, Lat. *Ne, ni*.

The inseparable particles νή and νή are used in a privative sense. Νίπυς signifies, pedibus carens, from νή and πύς a foot. Ἐλεος signifies mercy; but with νή prefixed, νηλιος, it assumes a contrary meaning, inhumanus, crudelis. Νηκερδής is non lucrosus, inutilis, from νή and κέρδος gain. From ἄνεμος, the wind, is thus formed νήνεμος, vento carens, serenus. Νημερτής, verus, is from νή and ἄμαρτάνω pecco; q. in quo dicendo non peccatur.

In the same sense the Romans used both *ne* and *ni*; as in *neque, neve, nimirum, nihil, nisi*, &c.

Perhaps it may be said, that the correspondent Gothic particles appear more in a primitive form than those of the Greeks, as they are used, not merely in composition, but separately. Moes.G. *ni* and *nih* both denote negation. *Iota ains aiththau ains striks ni usleithith af witoda*; 'One jot, or one tittle shall in no wise pass from the law;' Matt. 5. 18. *Ne* is the particle in the A.S. version: *An. i. oththe an prica ne gewit fram thaere ae*. In the verse immediately preceding, according to Ulphilas, *Ni quam gatairan ak usfulljan*; 'I am not come to destroy, but to fulfil;' in A.S. *Ne com ic na towxurpan ac gefyllan*. *Na* has the same signification with *ne* in the same passage. For it is to be observed, that with the Anglo-Saxons, as with the Greeks, a negation is frequently expressed by two negatives. In Moes.G. *niu* is sometimes used for *ni*, *euphoniae causa*; but more generally in the way of interrogation, as equivalent to Lat. *nonne?* *Niu saiwala mais ist fodeinai*; 'Is not the life more than meat?' Matt. 6. 25. A.S. *Hu nys seo sæl sælre thonne mete*. *Ne* occasionally occurs as signifying *non* — *Antharai quethun, Ne, ak airzeith tho managein*; 'Others

said, Nay, but he deceiveth the people ;' Joh. 7. 12. A.S. *Othre cwaedon. Ne se ; ac he beswicth thys folc.*

Moes.G. *nih*, with the aspirate affixed, signifies *neither*, also *nor*. *Nih arbaidjand, nih spinnand* ; ' They *neither* toil, *nor* spin ;' Matt. 6. 28. A.S. *Ne swincath hig, ne hig ne spinnath* ; Gr. Οὐ κοπιᾷ, οὐδὲ νήθι. *Ni* and *nih* are thus distinguished ; *Ni auk ist analaugn thatei swikunth ni wairthai, nih fulgin thatei ni gakunnaidan* ; ' For *nothing* is secret that shall *not* be made manifest : *neither* any thing hid, that shall *not* be known ;' Luk. 8. 17. V. Ulph. Ill. p. 60.

*Ni* is also the negative in Alem. *Daz ni mac*, ut non possit ; Kero. It is the same in Franc. *Ni tualos*, ne pigriteris ; *ni darnisisit*, non defluit ; Gl. Mons. *Ne-ne* is used by Notker, for non-nisi ; Psa. 58. 10. Isl. Su.G. and Dan. *nei*, non ; in old Su.G. *ne*. *Komber eig ne widher*, nisi negatio intervenerit ; Leg. West-Gothl. ap. Ihre. This learned writer remarks the affinity of the Goth. particle, not only to Gr. *νί, νή*, but to Pers. *nen*, and Pol. *nie*, id.

Moes.G. *ni* enters into the composition of various words ; as *niainshun* nemo, from *ni* and *ains* non unus. The termination *hun* is no where explained. It is probably from the same origin with Su.G. *hion*, individuum humanum, persona. Thus *niainshun* would be equivalent to non unus homo. *Niaiw* nunquam, from *ni* and *aiw* semper ; *nimanna*, nemo, from the negative and *man*na homo ; *niquhanhun*, nunquam, from *ni* and *quhanhun* unquam ; *niquhashun*, nemo, from *ni* non, *quhas* quis, and the termination *hun* noticed above ; *niwaiht* nihil, from *ni*, and *waiht* res quaevis, Eng. *whit*. Hence *naught*, *nought*. It is also conjoined with the substantive verb ; *nist*, for *ni ist*, non est. *Nist* occurs in the same sense in Alem. ; *nis, nys*, id. A.S. From A.S. *ne* is formed *neaht* non ? *nell-an nolle*, q. *ne-willan*, Eng. *nill* ; *neom*, non sum, for *ne eom* ; *neowerno*, nusquam ; *nerra*, or *naerra*, for *ne aerra*, non prior, i. e. posterior ; *nic*, for *ne ic*, non ego, &c.

From Alem. *ni* are formed *niaman*, nemo; *niauuiht*, nil quicquam; &c. from Isl. *nei*, *nein*, nullus; *neina*, and *neita*, negare; *nema*, nisi; *neikvaedin*, negativus, compounded of the particle and *kvaeda* dicere; Su.G. *nek-a* negare.

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## CHAPTER V.

### OF TERMINATIONS.

OF *Eiv*; *Eiv*, *ἔἰν*; *Ἑῖ*, *τεῖ*, Lat. *Er*, *ter*; *Ιεος*; *Ιεος*, Lat. *Inus*; *Λικος*, Lat. *Lis*; *Λος*, *λις*, *λιον*, Lat. *Lus*.

*Eiv*, the termination of the Infinitive.

I need scarcely say, that this is by far the most common termination of the present infinitive with the Greeks. Wachter has accordingly remarked the affinity between this and *an*, *on*, *en*, used for the same purpose by the Gothic nations. The Moeso-Goths and Anglo-Saxons had *an* and *ian*, as in *aist-an* revereri, *airz-ian* seducere; A.S. *feald-an* plicare, *mislic-ian* displicere. The Alemanni and Germans preferred *en* and *on*; as in *dict-en*, also *diht-on*, dictare, scribere, *dien-en*, *deon-on*, servare. *An* very nearly resembles the abbreviated termination of verbs in *αι*, as *τιμάω* honoro, *τιμ-άων*, contr. *τιμ-ᾶν*. The Icelanders and Suio-Goths prefer *a*. We cannot view this as analogous to the termination, in the infinitive, of verbs in *μι*, which is not *αι*, but *ται*, unless it be supposed that *,* is inserted *euphoniae causa*. It has, however, been said that the ancient infinitive of *τίθημι* was *θίμεναι*,

instead of *ῥῆται*. Moore Gramm. p. 157. According to this idea, we might suppose the infinitive formed by adding *αι* to the first person plural of the indicative ; as *τιθήμενται*, by contraction *τιθήναι*, from *τιθήμεν*.

*ῥε, ῥι.*

*ῥε*, or *ῥι*, affixed, denotes motion from a place. It seems uncertain, whether we ought to view the former, or the latter, as properly constituting the termination. I need not say, that the Greeks generally avoid the hiatus, and interpose a consonant between two vowels. Now, the words, to which this particle is affixed, all terminating, as far as I have observed, with a vowel or diphthong, room is left to conclude that *ι* is the radical termination.

By means of this particle, from *ἀνω* signifying above, or upwards, is formed *ἀνωθεν*, from above. In like manner *κάτω*, downwards, appears as *κάτωθεν*, from below ; *ἐκεῖ*, there, as *ἐκεῖθεν*, thence, from that part ; *οὐρανός*, heaven, in the genitive or dative, as *οὐρανίθεν*, from heaven.

It seems to have no doubt that this is radically the same with Su.G *an*. He thus defines it ; *An*, suffixum, motum de loco significans, perinde ac Gr. *ι* vel *ῥι* in *ἐκῆθεν*, *ἐγανίθεν*.

Many examples of the use of this termination occur. Su.G. *ofæan* signifies deorsum, from *oefwer* super ; Isl. *ofan*, id. from *ofa* supra. *Fara lifande ofan i helwite* ; 'to go down quick into the pit,' or 'hell ;' Numb. 16. 30. *Their geingu ofan af fiallenu* ; 'They descended from the mountain ;' Mar. 9. 9.

This is also an A.S. term, though it seems to have been overlooked by the learned Hickes. *Ufa* and *ufan* both correspond to supra ; hence *ufenan*, which properly signifies desuper, superne, from above. *Se the ufenan com, se is ofer ealle* ;

‘He that cometh *from above*, is above all;’ Joh. 3. 31. Alem. *ufana* desuper, from *uf* supra; Palthenii Not. ad Tatian, p. 393. V. Schilter.

Su.G. *nedan* signifies motion from a lower place; from *ned* infra. As A.S. *neothan* is deorsum, I suspect that the word originally used in the sense of *down* or *under*, was *neoth* or *neothe*. Alem. *nidar* infra, *nidan* subter. To the same class belong A.S. *innan*, Germ. *innen* intus, denoting motion inward, from the preposition *in*; *utan* extra, denoting motion *to without*, from *ut*. Germ. *aussen* also signifies extra, from *aus* ex.

Thus also from A.S. *north*, Su.G. *nord*, septentrio, are formed, *northan* and *nordan*, a septentrione; from A.S. *suth*, Su.G. *soeder*, Isl. *sudur*, auster, also *sunna*, denominated from the sun;—*suthan*, *sonnan*, and *sunnan*, ex meridionali plaga.

Su.G. *haedan*, Isl. *hiedan*, signify *hence*. The letter *d* is interposed before the termination. For these words are formed from Su.G. *haer*, Isl. *hier*, hic, here. In the same manner Su.G. *thaedan*, illinc, thence, is from *ther* ibi, there; Isl. *thadan* illinc, from *thar* ibi.

It may be observed, that in Alem. Isl. and Su.G., *r*, at the end of a word, very frequently appears as a servile letter. It is therefore thrown off in declension and in composition. The same observation applies in general to the terminations *er* and *ur*, which rarely form any part of the root. It is remarked by Mr Jones, that the Gr. termination is from the definitive *δε*, as originally signifying the object that was pointed at; “hence easily applied to express those places, towards which motion or attention is directed.” Now, if this hypothesis be well-founded, it must be admitted that it cuts off the apparent affinity between the Gr. particle and Goth. *an*: and that no immediate connexion can be supposed, except where *dan* is the termination. There is reason to think, however, that *u* is the original

particle in Gr., and that the *η* has been merely interposed between two vowels *euphoniae causa*.

Ηε, or τηε; Lat. *Er, ter*.

Ηε or τηε is the termination of many nouns in Gr; as πα-τηε, μήτηε, θυγατηε, ἀνήε, Lat. *pater, mater, filia, vir*; also *magister, minister*, &c. These two are certainly from *magis* and *minus*, with the addition of the termination *ter*, or perhaps originally *er*, with *t* prefixed, as producing a more agreeable sound.

In the Goth. tongues, *er, ter*, and *ster*, are used in the formation of one substantive from another, of substantives from verbs, and of adjectives from substantives. From A.S. *godspel* evangelium, *godspeller* evangelista, is formed; from *saed* semen, *saedere* seminator, a sower; from *fulluht* baptisma, *fulluhtere*, Baptista. Hence the designation, *Iohannes se fulluhtere*, John the Baptist. The origin is *full-ian* baptizare, *fullare*, ‘to full a piece of cloth;’ Somner.

In Germ. *malter* signifies a measure of corn, from *mal-en* metiri; *waechter* a watchman, from *wach-en* vigilare; *gelaechter* cachinnus, from *lach-en* ridere; Belg. *vryster* virgo nubilis, from *frey-en* nubere; Isl. *alster* foetura, from *al-en* educare.

*Er* in A.S. most nearly resembles the Gr. termination, if we may judge of it from ἀν-ήε. The learned Mareschal has observed, that perhaps this final particle is formed, in A.S. words, *per aphaeresin euphonicam*, from the word *wer*, a man; Observat. in Vers. A.S. p. 548. Lat. *vir* has indeed been derived by Vossius and others from *vis, vir-is*, as denoting strength. But the root of *vir* ought to be a term, not confined to Lat., but common to a variety of other languages in the same sense. And undoubtedly, a



term, radically the same with this, appears in most of the Goth. dialects; and these can scarcely be supposed to have borrowed it from the Romans. As A.S. *wer* is evidently the same, so is Moes.G. *wair*, Isl. *ver*, Su.G. *waer*, Franc. *uara*, Irish *fair*, *fear*, all signifying a man. Baxter, in the Preface to his Glossary, says, that *αιρ* has the same meaning in the Armenian. It has been inferred from Herodotus, that the ancient Scythians used the word *αιρ* in this sense. For he says, "Αιρ γὰρ καλῖνσι τὸν ἄνδρα; Lib. 4. We may therefore conclude that the derivation of *vir* from *vis* is a mere fancy.

Wachter and Ihre both approve of the conjecture of Mareschal. It seems indeed to have great probability. For, as he supposes that *fulluhter* is contracted from *fulluht-wer*, it corresponds to the designation of a *farmer*,—*aecer-man*, also *aecer-ceorl*. We use *plow-man* and *plower* as synonymous. In Isl. *laga-madr* is what we call a *lawyer*, *jurisperitus*. Icelandic writers design the Romans *Romveriar*, that is, men of Rome. In A.S. *Romvare* signifies, *vir Romanus*; *heofonvare*, *coeli incola*. Verelius observes, that those were in Lat. denominated *Ripuarii*, who were otherwise called *Ripveriar* from *ripp*, a tract or district; Ind.

It seems to put the matter beyond doubt, that, as in most of the Goth. dialects, the terminations *are* and *er* occur in the names of artificers and men of every condition, these, in some instances, retain the original form of the radical word *wair* or *ver*. Thus, according to Ihre, vo. *Waer*, for *borgare* civis, *borgcare* was formerly used, i. e. *vir civitatis*; for *skippare*, magister navis, *skipceriar*, in plural, *nautae*, as in Heims Kringla, I. 341.

We may suppose, perhaps, that the same term has entered into the composition of *αιρ*, and that this is in fact of Scythic origin. Lennep derives it from *αιρ*, qui *superior* vel *supra* est, unde, respectu uxoris sic eximie dictus *Maritus* videtur. But this etymon at any rate leaves the ter-

mination totally unaccounted for. It is singular that *wiñ* should so nearly agree in form with the synonymous term in A.S., when it has the article before it. This is *an wer*. *Tha clypode an wer of thaere menegu, and cwaeth*; 'A man of the company cried out, saying;' Luk. 9. 38. It may be supposed that the ancient Scythians had their article as well as their descendants; and it is remarkable that, instead of *ſt*, the Greeks, as we learn from Hesychius, sometimes used *i*, in the sense of *unus*. Ihre makes use of this remark, when illustrating Su.G. *en*, anciently *an*, *unus*. Thus we may view *u-aiag*, or *an wer*, as the old Scythian designation from which *wiñ* was formed. It is little more than a century since our forefathers expressed themselves as definitively, using the phrase *ane man*, properly signifying 'one man,' for a man.

If this etymon be well-founded, there is reason to suppose that *warig* has had a similar formation. Lennep deduces it from *πάρω* alio, *nutrio*, *q.* a nourisher. As the verb also signifies to possess, Scheide seems to prefer this idea. But it is undoubtedly the same word that appears, although with some slight variation, in all the Goth. languages. We have seen that *p* and *f* are very commonly interchanged. In the oldest dialects of the Goth., very few original words begin with *p*, as they prefer *f*. In A.S. it is *faeder*, in Su.G. and Isl. *fader*, in Alem. *fater*, in Germ. *vater*, in Belg. *vader*; and in Moes.G. *fadrein* signifies parentes. In Pers. *pader* is the term for father.

It is certainly far more probable, therefore, that the Greeks brought this word into their country with them, and had it in common with the Scythians. If we seek a Goth. origin, the verb *foed-a* seems to have a strong claim; as it signifies both *gignere* and *alere*. In Isl. *faed-a* is explained, not only by *pario*, *genero*, but by *nascor*; G. Andr. p. 63. Although this author does not derive *fader* from *faed-a*, he says, that *fadr* with the ancients was written *fodr*. He re-

marks, indeed, the affinity between *faed-a*, pario, and Heb. פֶּתַח, *puth*, vulva. Now, if this source of derivation be preferred, it may be supposed that the word originally had the form of *faed-wer*, q. vir gignens, genitor.

As μήτηρ and θυγάτηρ have the same termination, it may seem an objection to this etymon, that the term *wer* could not be applied to females. But besides the certainty of the fact, that masculine and feminine nouns in Gr., with this termination, are declined in the same manner, which induces a suspicion that originally there was some special reason for this circumstance; it is singular that, in this instance, the termination continues the same in the Goth. tongues in both genders, as Su.G. *moder*, *doter*. Shall we suppose that *wer* was at first a generic term, like *adam* in Heb., including both sexes? We learn from Festus, that the ancient Latins called a woman *vira*. Some indeed give this as the genuine reading in the *Amphitryon* of Plautus, A. 2. Sc. 2. v. 181. V. Noltén. Lex. Although the Latins gave the word a female termination, the use of it at all, as applied to woman, affords a strong presumption that in an early age it was used indiscriminately. In the same manner *fadreins* in Moes.G., as we have seen, denoted both parents. This was also the meaning of *berusjos*, formed from *bair-an*, which signified both *gignere*, and *foetum eniti*.

Μήτηρ seems, like πατήρ, a term of general use among the Scythian nations; A.S. *meder*, *modor*, Su.G. Isl. *moder*, Alem. *muater*, Belg. *moeder*, &c. The Pers. term is *mader*. Some have viewed Goth. *moeda*, labor, molestia, as the origin. V. Rudbeck. Atlant. ii. 438.

It can scarcely be doubted, that, notwithstanding the slight change of the first letter, θυγάτηρ is originally the same with Moes.G. *dauhtar*, A.S. *dohtor*, *dohter*, Isl. *doter*, Su.G. *doter*, Alem. *dohter*, *tohter*, Belg. *dochter*, Germ. *tochter*. The Pers. agrees,—*dochter*. D, with the Goths, was often used for Th; and Th, especially in the middle

of words, changed into *D. V. Gudm. Andreae Lex. let. D, and Th.* p. 43, 261. Serenius derives the term from Germ. *tocht* generatio; Stiernhelm, from Sax. *tyg-en* gignere, *tocht* soboles. But as Ihre modestly observes, although fully satisfied that the term is of Scythian extract, we need not blush to acknowledge our ignorance of the root; as this, with its correlative terms, must have been formed in a very remote period.

#### Ιαος.

It has been observed by Wachter, that there is a great resemblance between this Gr. termination and *ig*, that of the Germans. This he derives from *eig-en* habere, tenere, possidere; as denoting that one holds, is completely endowed with, or affected by, the thing to which it is adjoined. It may be observed, however, that the Gr. termination has been deduced from *σινδς* similis, par, from *σινω*, similis sum. Jones, Gr. Gramm. p. 113. "Ενω, or *ινω*, venio, accedo, has been assigned as the root of *σινδς*; Lennep Etymol. p. 256. Could we view it as formed from *ἵχω* habeo, in the imperfect *ἵχον*; we could perceive a perfect analogy between the Gr. and Goth. terminations. Kilian gives Teut. *echt* as not only signifying justus, legitimus, but *similis*; which might indicate affinity to *σινδς*.

By the use of the Gr. termination, from *τίχω*, ars, is formed *τιχωνδς*, arte praeditus; from *γίω* genus, *γινωδς* generalis; from *ἰθίω* gens, natio, *ἰθινδς*, genti alicui peculiaris et proprius, gentilis.

*Ια* is evidently the radical termination, *ος* being added merely according to the mode adopted by the Greeks. It is well known that they often changed *α* into *γ*. This appears, not merely from the conjugation of their verbs, but from the formation of their derivatives. I need scarcely

mention *δειγμα*, the perfect passive of *δεικνυμι*, ostendo; or *δειγμα*, exemplum, formed from the same verb.

Wachter refers to Germ. *durstig*, sitiens, sitim habens, formed by adding the termination *ig* to *durst*, thirst; *durstig*, egenus, opus habens, which is from *durft* opus, also indigentia; *maessig*, moderatus, modum habens, from *mass* mensura; *selig* beatus, bonum possidens, from *sel* bonum, bonitas; *gütig* benignus, bonitate praeditus, from *gut* bonum; *grimmig* atrox, iracundia affectus, from *grimm* rigor, asperitas; *wenig*, paucus, defectu laborans, from *wan* defectus.

In Alem. this termination appears, not merely as *eg* and *ig*, but in the various forms of *ech*, *ak*, *ek*, *ik*, *icho*, &c., which more nearly resemble Gr. *ουκ*. From *al* omnis, is *allich*, *allicha*, universalis, catholicus; from *bruti*, Germ. *braut*, turbo, *prutelicho*, turbidè, terribiliter, q. possessing the force of a whirlwind; from *ewa*, aeternitas, *ewic*, *euwic*, aeternus; from *fluht* fuga, *fluhtig* vanus, Eng. *flighty*; from *od* facultates, *odig*, *odag*, divitiis praediti, facultatibus instructi.

The Moes.G. has *ags*, *ahs*, *igs*, and *eigs*. *Audags*, beatus; most probably from Goth. *aud-r* retained in Isl., signifying opes, as it is generally supposed that happiness depends on the possession of riches. The adjective in Isl. is *audug-ur*, locuples, dives. Moes.G. *unbarnaks* is defined, qui non habet liberos, from *barn* a child; *modags* is iratus, from *mod* ira, q. having anger; *wulthags* splendidus, from *wulthus* gloria. *Gabigs* signifies dives; *mahteigs* potens, from *macht* potentia; *gawairtheigs* pacificus, from *gawairthi* pax; *thiutheigs* bonus, from *thiuth* bonum.

*Ig* and *ikt* are the correspondent terminations in A.S. From *scyld* delictum, scelus, is formed *scyldig* reus, sons; from *syn* peccatum, *synnig* impius, culpabilis; from *stan* lapis, *stanig*, also *stanikt*, lapideus, saxosus.

ινος, Lat. *Inus, enus, anus*.

The learned Hickes has long ago observed, that, in A.S., denominatives, referring to material objects, have their termination in *en*; remarking the coincidence between these and terms of a similar signification in Gr. and Lat. From κρύσταλλος, crystallus, is formed κρυστάλλινος, Lat. *crystallinus*; from κίδρεος cedrus, κιδρινος, Lat. *cedrinus*; from λίθος lapis, λιθινος lapideus; from ξύλον lignum, ξύλινος ligneus, &c.

Thus in A.S., from *aesc* fraxinus is *aescen* fraxineus, Eng. *ashen*; from *beorce* tilia, *beorcen* tiliaceus, *birchen*; from *staen* lapis, *staenen* lapideus; from *treow* arbor, *treowen* ligneus, Scot. *trein, trene*, pronounced q. *tree-en*; as a *tree-en leg*, a wooden leg.

Germ. *eiseren* ferreus, from Teut. *yser* ferrum; *eren* aeneus, from obsolete *aer* metallum; *gülden* aureus, from *gold*, *aurum*; *fellen* pelliceus, from *fell* pellis. V. Hickes, Gramm. A.S. p. 20. 4°. Wachter Prol. Sect. vi. vo. *En*.

The Lat. terminations *enus*, and *anus*, as in *alienus*; *humanus*, may perhaps be classed with those mentioned above, as having a common origin.

Λίκος; Lat. *Lis*.

Ἡλίκος signifies *quantus, how much, how great, of which size*; distinguished from πηλίκος, which is used interrogatively *of what size?* and from τηλίκος, *tantus*, the correlative of both.

Lenep derives ἡλικία, *statura*, from ἡλίκος *quantus*. The immediate origin of the latter, he says, is ἡλιξ, *qui ejusdem aetatis est*; and this he deduces from the verb ἄλιω or ἄλισσω. But as ἄλιω signifies *volvo, voluto*, and ἄλισσω *capio*, the deduction from either seems very much strained. The only

shadow of reason for it is, that ἰλιξ is used in the Doric, according to Hedericus, (in the Ionic, as Lennep says,) for ἰλιξ.

As he admits that ἰλίκεα, *statura*, is from ἰλίκεα, it is certainly more natural to view ἰλιξ as having the same origin; especially as both these terms convey specific ideas, evidently branching out from the more general one suggested by ἰλίκεα; *q. how great*—in stature, *how much*—in age. It is also a powerful objection to this etymon, that πηλίκεα and τηλίκεα are congenial terms. Hence it is obvious, that λίκεα, or λικε, is in fact the only radical and permanent part of all these words; the first syllable being varied according to the form of the part of speech prefixed, and the meaning to be given to the compound. Ἡ-λίκεα, both from its form and signification, has evidently taken, as its first syllable, the dative feminine of the pronoun ἑς, ἡ, *qui, quae*; τη-λίκεα, apparently the dative feminine of the article; and πη-λίκεα, the same case of the ancient pronoun πῆς, πῇ, πῶν, equivalent to *quis, quae*, used interrogatively.

What then, may it be inquired is this λικεα? I have no hesitation in answering, that it is radically the very same term with our *like*. This termination, according to the old complimentary system of etymology, Wachter derives, *per metathesin*, from Gr. ἰκίλος, *similis*. This etymon is also suggested by Junius, Goth. Gl. vo. *Leiks*. Ihre, on the other hand, is perfectly satisfied that the Greeks derived their termination λικεα, and the Latins their *lis*, from the Goths. The proofs, indeed, are so striking, that one can scarcely wonder at his expressing himself in such language as the following. Studio haec attuli, ut indubia testimonia cognationis linguarum Helladis et Latii cum Scythismo, quam illi soli ignorant, qui easdem inter se non contenderunt, illi soli negant, quibus in meridiana luce caecutire lubet. Vo. *Lik*.

Moes. G. *leiks*, A. S. *lic*, *ge-lic*, Alem. *lih*, Isl. *lik-r*, Su. G. *lik*, Belg. *lyk*, all signify *similis*, Eng. *like*; and they are all, as also Germ. *lich*, used in composition in this sense. Se-

veral learned writers have remarked the similarity between the Goth. terms and Gr. *ὅμοιως*-*ios* id. But the resemblance is still stronger between this and Su.G. *alik* similis, Eng. *alike*. This is probably Moes.G. *jaleiks* id. slightly altered. Ihre observes, however, that Goth. *lik* is more certainly recognised in the composite terms *πῆλιν*-*os* and *τῆλιν*-*os* which he explains *qualis*, and *talis*. The similarity between the latter and A.S. *thylic*, Su.G. *thylik*, *tholik*, *thalik*, *tolik*, in the province of Scania *telig*, Dan. id., Isl. *talik*, all signifying similis, is very remarkable. As we have supposed that *τῆλιν*-*os* may have been formed from the dative of the article; Su.G. *thy* is the dative of *then* ille, iste, whence *thylik*, illi similis; Ihre. *Thui* is also the dative of the article in Isl., whence *thuilik-r*, id. In A.S. *thy* is used for the article and pronoun in all the oblique cases; hence *thylic*, *the like*, *talis*, *similis*, *hujusmodi*, old Eng. *thilke*.

The Latins have formed their *talis*, either from Gr. *τῆλιν*-*os*, or from Goth. *thalik*, *tholik*, also *tolik*, by softening *k* into *s*. For there is no difference in signification. In the same manner *qualis* may have been formed from *ῖλιν*-*os*; although it cannot be denied that it more nearly resembles Moes.G. *quheleiks*, *quhileiks*, or as Ihre writes it, *hueleiks*, *qualis*, *cujusmodi*, compounded of the pronoun analogous to Lat. *qui*, *quae*, and *leiks* similis; Alem. *uiiolih*, *huuielich*, A.S. *hwilc*, Su.G. *hwilken*, Dan. *huilk*, Belg. *welk*, Scot. *quhilk*. *Jah thahta sis qheleika wesi so goleins*: Et cogitabat *qualis* esset haec salutatio; Luk. 1. 29. Vers. Sotberg. Ulph. Illustr.

Ihre observes that Su.G. *tholik* has by the Germans been changed into *solich*; vo. *Lik*. But under *thylik* he throws out an idea not quite reconcileable with this; for he says that Su.G. *salik*, *talis*, contracted to *slik*, is compounded of *sa*, the pronoun signifying *is*, *he*, and *lik* similis. This excellent etymologist seems to have been mistaken as to both. For, in all probability, Germ. *solich* is originally the same with Moes.G. *swaleiks* *talis*, which is composed of *swa* *sic*,



and *leiks* similis. This appears in A.S. in the contracted form of *swaelc*, *swelc*, *swilc*, *swylc*, talis, qualis. *Swa gelic sava*, tam similis quam; Bed. 516. 15. *Salike* is still used in the north of Scotland as synonymous with *siclike*.

There is every reason to believe, that, in the same manner, Lat. *similis* was formed from Moes.G. *samaleiks*, used by Ulphilas in rendering *ἴσος*; and *ἴμειος*; from *sam* ipse, and *leiks* similis. The strict conformity, indeed, between Lat. *lis* and Goth. *lik* or *leiks*, may be observed in almost all the words in which these terminations enter into composition. Thus, as Ihre has remarked, *lis* in *puerilis*, *regalis*, *virilis*, corresponds to *lik* in Su.G. *barnslig*, childish, Scot. *bairnlie*, *konglig*, kingly, like a king, *manlig*, manly.

The same, I apprehend, is the origin of the termination of such verbal adjectives as express a tendency towards that which is denoted by the verb; as *amabilis*, one who is *likely* to be loved. *Amabilis* is explained by Isidore, quod sit amore dignus; Etymol. lib. 10. But it will be found, that this conveys nearly the same idea with that which we attach to *likeness*. When we say, in regard to the outward appearance, that a woman is *lovely*, we mean that she is worthy to be loved, in as far as external charms form a recommendation. Now, if the language be resolved, if the sentiment itself be scrutinized, it will be found equivalent to asserting that she is *like love*, i. e. that she has all the *appearance* of one who *will be loved*. Grammarians seem to have generally considered *bilis* as the termination; and some have viewed it as a contraction from *habilis*, as denoting the possession of a quality. But the verbal adjectives, of which it forms a part, do not so properly suggest the idea of the actual possession of a quality, as of a just claim to it. The proper termination, I imagine, is *lis*, or, in its original form, *leiks*, added to the passive verb, with *ab* the mark of the future, or *abi* the mark of the third person. Thus from *amabi-tur*, he or she will be loved, by throwing away that

part of the termination which distinguishes the person, is most probably formed *amabi-lis*, q. *amabi-leiks*. This is the very signification of the term *lovely* in our own language. It is from A.S. *luflic*, i. e. *like love*.

Λες, λης, λιον; Lat. *lus*.

The letter *L*, as has been observed by Wachter, is a very ancient mark of distinction. It is undoubtedly so in the Goth. dialects. Many examples occur in Germ. in which the mere letter distinguishes the diminutive; as *maennl* homuncio, from *man* homo, *steinl* lapillus, from *stein* lapis. In Gr. and Lat. this letter takes the form of a regular termination, λες, λης, λιον, *lus*; although, in judging of the origin, we must throw aside the peculiar dress it has received, according to the established *costume* of each of these nations.

From ναύτης, Lat. *nauta*, are formed, ναυτλ-ες, Lat. *nauti-lus*; from φύσα a bladder, φυσαλλίς, a small bladder; from βεβήφος, *infans*, βεβήφωλλιον *infantu-lus*. From *puer* is formed *pueru-lus* a little boy, from *filius*, *filio-lus*, &c.

The Moes.G. approaches most nearly to the Gr. in its mode of diminution; from *barn*, *infans*, *puer*, is *barni-lo* puerulus; from *maui* puella, *maui-lo*, a little girl, from *magus* puer, *magu-la* puerulus. The very name of Ulphilas, Goth. *Wulfila*, is supposed to be a diminutive from *wulfs* lupus. V. Hickes, Gramm. A.S. 4°. p. 18. In Alem. *stiag-il*, semita, is viewed as a diminutive from *stiga* via; Schilter. It seems probable that this termination was used in the same sense in A.S. Hence perhaps *hwitel* cultellus, a small knife; *handle* manubrium, q. a small *hand*. *Ing* or *ling* is, however, the common diminutive in this language.

## CHAPTER VI.

OF SOME LATIN PREPOSITIONS AND CONJUNCTIONS, DIFFERING  
IN ORIGIN, FORM, OR SIGNIFICATION, FROM THOSE  
USED IN GREEK.

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LATIN PREPOSITIONS.

*Ad*, to, *at*, near to, by, with, &c.

Scheide derives *ad* from Gr. *ἄδω*, premo; as properly suggesting the idea of pressure, or adding one thing to another; Etym. p. 1167. It is a singular coincidence, although I am convinced merely accidental, that A.S. *ad*, *aad*, signifies congeries, a heap. Vossius gives it a more ancient origin; for he traces it to Heb. *אֶד*, *ad*, which corresponds in meaning with Lat. *ad*, and *usque ad*. He views the preposition *ad*, and the conjunction *at*, as originally the same.

There seems to be no reason to doubt that Moes.G. *at* has had a common origin with the Lat. preposition.

1. *Ad* denotes approach or progress, expressed by Eng. *to*; as, *ad urbem*, to the city. *At* is exactly synonymous. *Du thei ni mik silban wairthana rahnida at thus quiman*; 'Wherefore neither myself worthy thought [*reckoned*] I to come unto thee;' Luk. 7. 7. *To* is the preposition in A.S., and *τεῖς* in Gr. *Brahtedun thana fulan at laisua*; 'They brought the colt to Jesus;' Mar. 11. 7.

*Aet* occurs in the same sense in A.S. *Ic waes untrum and on cwearterne, and ge ne comun aet me*; 'I was sick, and in prison, and ye visited me not,' literally, 'came not to me;' Matt. 25. 43. *Aet handa*, ad manum; Bed. 2. 9.

Su.G. *at* is commonly used in the same manner. *Gifwa at en*, dare alicui; *saega at en*, dicere alicui. It also denotes motion to a place. *Fara at staden*, to go to a place. Isl. *ad* has both the precise form and signification of the Lat. term. *At koma ad manne*, venire ad hominem. *Thad horfer ad manne*, quod versus virum spectat. *Ad eilyfu*, usque in aeternum; Gudm. Andr. p. 4. *At*, however, is more common; as, *at fostri*, ad educandum; Verel. We learn from Serenius, that the Dalecarlians in Sweden, whose dialect is very ancient, use *ad* in this sense. V. Dict., Ad-dend.

In the same sense it is used in composition, like the Lat. preposition; as in Moes.G. *at-giban*. *Atgiban ist izzwis*; 'To you it is given;' Mar. 4. 11. *At-rinnan* is formed like *accurrere*, *adcurrere*. *Atarunjan waurthanai*, inundatione facta; Luk. 6. 48. *At-standan*, adstare; *at-tekan*; attingere; *at-walu-jan*, advolv-ere. &c. &c.

A.S. *aet-beon*, adesse; *aet ys*, adest, Mar. 4. 29.; *aet-clifian*, adhaerere; *aet-ecan*, adjicere. Alem. *azpim*, adsum; *azstantu*, adsto. *Ih bin Gabrihel, thie aztantu fora Gote*; 'I am Gabriel, who stand before God;' Tatian. ii. 9. It should be observed, that in Alem. *ad* or *at* is softened into *az*, q. *ads*. Su.G. *at-baerd* and *athæfwa* both signify gestus. Isl. *at-nithr*, affinis, cognatus, (resembling Moes.G. *at-nequhida*, appropinquavit;) *at-rith* invasio, *at-runnr* adcurrrens.

2. *Ad* corresponds to *at* in Eng. *Ad portam expectare*, to wait *at* the gate. Moes.G. *at* is synonymous. *Gasaquh mannan sitandan at motai, Mathuhain haitanana*; 'He saw a man sitting *at* the receipt of custom, named Matthew;' Matt. 9. 9. *Sittende aet toll-sceamule*, A.S. *iri*

τὸ τελευτήσαντες.—‘They—found the man out of whom the devils were departed, *gescrydne and halum mode, aet hys fotum*, clothed, and in his right mind, *at his feet* ;’ Luk. 8.35. A.S. vers. In Gr. the preposition is *παρὰ*.

Isl. *at* signifies *ad locum* ; as, *at Geirrathar*, *ad vel apud Geirrödi*, subaud. domum, aedes. Gl. Edda. Alem. *an* is used simply in this sense. *Az zesuum halp min*, *apud vel ad dextrum latus meum* ; Isidor. contra Judaeos, c. 3, 6.

3. *Ad* signifies *with*. *Ad me bene mane Dionysius fuit* ; Dionysius was pretty early *with* me ; Cic. Moes.G. *at id*. *Ik thatei gasaquh at Attin meinamma rodja* ; ‘I speak that which I have seen *with* my Father ;’ Joh. 8. 38. *Mid* is the preposition in A.S., *παρὰ* in Gr. *Matjandans jah drinkandans tho at im* ; ‘Eating and drinking such things as they give,’ literally, ‘as are *with* them ;’ Luk. 10. 7. *Quhazuh nu sa gahausjands at Attin jah ganam, gangith du mis* ; ‘Every man therefore that hath heard, and learned of,’ or ‘*with* the Father, cometh unto me ;’ Joh. 6. 45. In A.S. *Gehyrde aet Faeder and leornode*. Gr. *παρὰ τῷ πατρὶ*.

Su.G. *at* admits of the same meaning. *Bondin han at-ligger*, pater familias *apud quem* decubat ; Upl. LL. ap. lhre. Isl. *ad* and *at* are used in the same way. *At loegmanns*, *apud magistratum* ; *at Syslumans*, *apud legistam* ; *at sae*, *apud se domi suae*.

4. The Lat. particle signifies *near to*. *Habes hortos ad Tiberim* ; ‘You have gardens *nigh*, or *adjoining* to the Tiber ;’ Liv.—*Gasaquh twa skipa standandona at thamms saitwa*. ‘He—saw two ships standing *by* the lake ;’ Luk. 5. 2. Gr. *παρὰ*. A.S. *aet* has a similar acceptance. *Aet vel neh straet, secus viam* ; Caedm. Matt. 13. 4.

Isl. *at* is rendered *juxta*, *prope*, Gl. Edda, in reference to the following passage :

—Er han döma ferr

*At* Ascii Ygg-Drasills.

Cum jus dictum it apud Aesculum Ygg-Drasilli. Grimnis-Mal, st. 29.

5. *Ad* is used in relation to time. *Ad* quae tempora, *at* or *about what time*. Moes.G. *at* id. *At* ist asans; ‘the harvest is come; Mar. 4. 29. A.S. *rip aet ys*; *πρίν* ἢ *σπέρμης*.

Su.G. *at natten*, versus noctem; *at wintern*, versus hiemem; *at are*, anno proximo; *at hwarje manadha mothe*, in singulos menses. Isl. *at augum*, in momento oculi; *at hausti*, circa autumnum, (Swed. *ath hoesten*, id.); *at bonda lifanda*, quamdiu vivit paterfamilias, vel vivente eo; *At* ergo est cum, vel quamdiu; Verel. Ind. Alem. *az erist*, imprimis, Kero, Prol. c. 9.; *azjungist*, demum, ad ultimum; ibid. c. 2. 28.

It is found in the composite form in a variety of terms, in which the peculiar sense of the preposition cannot easily be determined. Moes.G. *at-augjan*, apparere, *at-haihan* laxare, *at-laisjan* docere; Isl. *at-burdin* vires, industria, *at-giorfe* formositas, *at-quæde* syllaba; Dan. *ad-faerd* behaviour, *ad-gang* admittance, *ad-lyder* to obey, *ad-splitter* to divide, *ad-spoerger*, to interrogate, Scot. *to speir at*. By far the most common sense of the particle, in composition, is *to*.

It has been observed, that Vossius views the preposition *ad*, and conjunction *at*, as originally one. He has also remarked, that in Lat. *at* is sometimes used as the preposition, and *ad* as the conjunction. *Adque* occurs in ancient inscriptions for *atque*. As he, and other learned writers, have supposed that *ad* might be traced to Heb. *אֶת*, *ad*, it deserves attention that, in the same language, *אֶת*, *aeth*, as a preposition, occurs in almost all the senses of Lat. *ad* and Goth. *ad*, *at*, signifying *ad*, *apud*, *prope*, *coram*, *cum*, &c.

When joined with a pronoun, it receives the *dagesch forte*, and becomes *it* or *aet*.

*Ob*, for, on account of.

Amongst various conjectures, thrown out by Vossius as to the origin of this preposition, the most probable is, that it has been formed from Gr.  $\text{ὀπί}$ , as used in the sense of  $\text{διὰ}$ , or Lat. *propter*. What Scheide means by referring to  $\text{ὀπί}$ , succus, or  $\text{ὀπί}$ , ultio, I cannot guess. V. Etymol. Ind. 1242.

Whatever may have been the origin of *ob* itself, we have some vestiges of the use of a cognate term among the Scythian tribes. Gudm. Andr. explains Isl. *af* as a preposition signifying *ob*; giving as examples, *af-gangr* obitus, *af-langt* oblongum, &c. He also says that *auf* or *of* is an obsolete preposition, used very commonly in the sense of *ob* in ancient writings. Hence, he subjoins, *aufugr*, obversus, *inversus*, sinister, *aufugt*, &c.

In Alem. both *ob* and *op* occur in the same sense in composition. *Obley*, oblationes, oblatae, is most probably corrupted from the Latin. Otfrid uses *oppheon* as signifying sacrificare, offerre; and Isidore *opper* for oblationes. The same observation undoubtedly applies to these terms. *Obe* is used simply in the sense of *pro*; as, *oba guate*, pro bono; Otfrid.

*Per*, by, through.

As it seems doubtful whether the position of some philologists, that this has been formed from  $\text{περί}$ , be well-founded, I have not classed it with the Gr. preposition.

Perhaps it ought rather to be viewed as allied to *πρὸς* ultra.

Isl. *fyrer*, anciently *fyre*, properly signifies per. 'The same came—to bear witness of the light, that all men, *skyll-du fyrer hann trua*, should *through* him believe;' Joh. 1. 7. Su.G. *foer* has the same signification. *Foer Gud aer that sa*, Per Deum juro ita esse; Ihre.

*Per*, in composition, has two different senses, those of intension and privation, in which we may remark a striking analogy between the Lat. and Goth. The proofs of this analogy principally appear in the use of Alem. and Teut. *fer*, *ver*, *vir*.

1. *Per* in Lat. is used *intensively*. I need scarcely refer to *peragere*, *perficere*, *percellere*, &c. From Alem. *louben*, credere, is formed *fer-liuuuen* commodare, q. to have so much confidence in a person as to lend to him; from *recchen* ducere, *fer-recchen* porrigere; from *thuesben* occidere, *fir-duesben* perdere, abolere; from *fahen* progredi, *fir-fahen* persequi, signifying to follow with ardour; from Teut. *baesen* errare, *ver-baesen* stupefacere; from *byten* mordere, *ver-byten* admordere, morsu necare; from *blyoen* manere, *ver-blyoen* permanere, &c.

*Foer* has the same acceptation in Su.G. Hence *foerhindra* is more forcible than *hindra*, impedire, *foerminska* than *minska* minuere; like Lat. *perficio* from *facio*, *peroro* from *oro*; as Ihre has observed, vo. *Foer*. A.S. *for* has a similar use. *Baernan* urere, *for-baernan* exardere; *gnagan* rodere, *for-gnagan* corrodere, &c. *Fyri* in Isl. has an intensive sense; as *fyri-banna* prohibere. It is viewed as analogous to Lat. *per*, Gl. Edd.

2. *Per* in Lat. has often a *privative* sense, as in *perdere*, *perire*, *perimere*, &c. Alem. *fer-bruchen*, deficere, is from *bruchen* uti; *fer-choren*, rejicere, from *choren* probare;



*fer-duen*, abuti, from *duen* facere; *fir-dan*, perdere, from the same verb, as Germ. *ver-thun*, id. from *thun* facere. From Su.G. *goera* facere, (Scot. *gar*, *ger*, to cause, to make,) *foer-goera* perimere; from *komma* venire, *foer-komma* perdere; from *warda* fieri, *foer-warda* perire; from *ga* ire, *foer-ga* perire. Ihre compares these to Lat. *per-do* from *do*, *per-eo* from *eo*, and *per-imo* from *amo*. *Foer-fara*, from *fara* proficisci, more nearly resembles *per-eo*, as this is the very signification of the term. Ihre, vo. *Fara*, when referring to Lat. *per-eo*, *per-do*, adds; Interque conferendum cogita, utrum destruendi significatio particulæ *per* sit adsignanda, an vero alius fontis sit vocabulum.

A.S. *for-faran* perdere, like the Su.G. term, is from *faran* ire, *för-laeran* decipere, seducere, from *laeran* docere; *fir-don*, delere, from *don* agere, facere, &c. Isl. *fyri*, has not only an intensive, but also a privative, sense; as *fyri-byth* interdico, from the preposition, and *biuda* juberere. *Nemast* signifies capere, *fyri-nemast* negligere, *kuæda* loqui, *fyri-quæda* abnegare, &c.

The different significations of these prepositions, the one conveying the idea of augmentation, the other of destruction, are not so remote from each other as might appear at first view. Both in fact include the general idea of *going quite through*, either to perfection, or to perdition. They seem illustrated by a phrase pretty common with our old Scottish poets, *doing to dede*, or as in old Eng., ‘doing to death.’ This seems to confirm the opinion, that *per*, *fer*, &c. are allied to Gr.  $\pi\epsilon\rho\alpha$ , which denotes excess, as formed from  $\pi\epsilon\rho\omega$  transadigo.

## LATIN CONJUNCTIONS.

*Ac*, and.

This may perhaps be viewed as originally the same with Heb.  $\aleph$ , *ach*, which as it signifies *sed*, is also used in the sense of *praeter*, *praeterquam*; of *utique*, *omnino*; and of *caeterum*. Should this be supposed rather too remote a fountain, instead of deriving it, with Lennep and Scheide, from  $\aleph$ , a verb I can find in no Lexicon, supposed to signify *acuere*, it would seem preferable to consider it as allied to the numerous Gothic family of verbs and particles expressing augmentation. Horne Tooke has clearly proved the affinity of the various synonymes of *Eke*; *Divers. Purl.* 1. 177. Perhaps he would not have deviated far from his plan, although he had included *Lat. ac*. It may have been originally written *aug*, from *aug-ere* to increase; as we know that *c* was often pronounced by the Latins as *g*. There is, at any rate, every reason to view the *Lat. verb* as radically the same with *Moes.G. auk-an*, *A.S. aec-an*, *eac-an*, *Alem. auch-on*, *Germ. auch-en*, *Su.G. oek-a*, *Isl. auk-a*, *Dan. oeg-er*, *Belg. oeck-en*, all expressly signifying *aug-ere*. *Ac* cannot indeed be considered as different in sense from *Moes.G. auk*, *A.S. eac*, *Alem. auh*, *Germ. auch*, *Isl. Dan. og*, *Su.G. och*, *Belg. ook*, *Eng. eke*, *etiam*, also; for it properly conveys the idea of *addition* to what has been previously said.

*Moes.G. ak*, *sed*, seems radically different from *auk* *etiam*; analogous to *A.S. ac* and *oc*, *id.* These particles, however, correspond to Heb.  $\aleph$ , *ach*, in one of its significations.

*Aut*, either, or.

The learned Julius Scaliger derives this from Gr. *ἢ*, *rumsum*, *iterum*, *postea*; De Caus. Lat. Ling. c. 22. There is so little connexion in signification here, that the etymon is by no means satisfactory. It may be worth while to examine, if we can find any thing in the Goth. dialects, that has more appearance of affinity.

Moes.G. *aiththau* is used precisely in the same sense. *Ni hungaith ei quam gatairan witoth aiththau praufetuns*; 'Think not that I am come to destroy the law or the prophets;' Matt. 5. 17. *Oththe* is the correspondent term in A.S. *Tha æ oththe tha witegan*. *Uththau* occurs in the same sense, Joh. 9. 2. *Quhas fraſaurhta, sa uththan fadrein is. ei blinds gabaurans warth*: 'Who did sin, this man, or his parents, that he was born blind?' In A.S. it is *oththe*. It still occurs for *þ* in Gr.

In Franc. *athe* is commonly used as signifying *aut*, *vel*, in the Capitularia; as in Lib. 4. c. 19. In Isl. it assumes the form of *eth*, *etha*, and *eda*. In Su.G. it is also *etha*, *eda*. *Tha en verelz mathr wil aign til Closter giefæ etha til Kirkiur*: Si homo secularius coenobio cuidam aut templo bona sua immobilia legare voluerit: Leg. Gothl. c. 7. s. 4.

*Edo* signifies *aut* in Alem. *Edo sosama*, *vel etiam*; Kero, c. 7. Ihre and Schilter derive modern Sax. *edder* from this source. The latter conjoins Eng. *either*. But this is apparently from A.S. *ægther* *uterque*, *alteruter*; and perhaps *edder* should be traced to the same source.

*Et, and.*

This conjunction has been deduced from Gr. ἔτι, adhuc, by supposing an abbreviation. To this etymon Vossius subjoins; Possis *et* quoque deducere ab Hebraeo עַתָּה (*eth*), quod adverbium est congregandi.

Moes.G. *ith* is often used in the sense of *autem*, *verò*; also as equivalent to *cum*, when; sometimes for *ergo*, therefore, and for *si* if. It is also used for δι in Gr., as in Joh. 6. 16. *Ith swe seithu warth*; ‘*And* when even was now come;’ ὥς δι ἡμέρας ἑγίνετο. It in like manner occurs as the translation of καὶ; as in Matt. 6. 24. ‘No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, *ith antharamma fra-kann*, and despise the other;’ καὶ τῷ ἑνὶ καταφρονήσῃ.—Luk. 1. 33. *Ith thindinassaus is ni wairthith andei*; ‘*And* of his kingdom there shall be no end;’ Καὶ τῆς βασιλείας, &c. Sotberg reads *jah* in this place.

*Sed, but.*

Of the origin of this conjunction no satisfactory account has been assigned by Philologists. That of Lennep, from *et*, is more reasonable than any of the rest. It was anciently written *set*. V. Noltén. Lex. I. 48. As *sed* is used as equivalent to *verum*, *verò*, it may have some affinity to Moes.G. *swethau* tamen, *verumtamen*, used in rendering Gr. πλὴν, μὲν, μίντοι, and δι. It is put for the latter, Matt. 7. 15. *Atsai-quhith swethau faura liugnpraufetum*; Προσέχοντες διὰ τὸ ψευδοπροφητῶν; ‘*But* beware of false prophets.’

Su.G. *saet*, *satt*, and Isl. *satt*, signify *verum*, being the neuter of *sann* verus. The Moes.G. term seems allied to

these; though still more closely to A.S. *soth* verus. *Soth*, *sothe*, is often used adverbially in the sense of vere, revera; enim, autem. *Tha waes soth swa aer*; Tunc erat autem sicut antea; Caedmon. 2. 22.

*Swethau*, *saet*, *sothe*, and Lat. *sed* may all be viewed as having been primarily used as implying a concession, exception, or limitation, of something previously expressed in a vague manner, q. 'to speak the truth, to speak correctly.' Hence, the terms would come to be applied adversatively.

*Vel*, or.

The conjectures of Vossius as to the origin of this particle have no probability. The hypothesis of Scheide is scarcely more satisfactory. He views it as used for *veli*; which, he says, is the ablative of *velis*, ἑλίσ, volutio, revolutio. The root, he adds, is ελίσσω volvo. Etymol. Ind. p. 1300. But what connexion *vel* has with *revolution*, it is not easy to perceive.

I take notice of this conjunction merely to remark that there may possibly be some affinity between it and Isl. *ella*. The resemblance is at least as strong as between it and ελίσ; and the sense is nearly the same; aliàs, aliter. We have only to suppose the use of the *digamma* here, as in the formation of *vel* from ἑλίσ. Gudm. Andr. derives *ella* from Heb. עָלָא, *ella*, quin, עָלָא, *ula*, vel, seu, sive. But he undoubtedly meant to refer to עָלָא, *ulai*, which properly signifies fortassis.

## CHAPTER VII.

## OF PRONOUNS.

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From the general affinity, which, it is acknowledged, the Latin evidently bears to the Greek, those parts of speech, that are essential in the formation of every language, as occurring in the former, if not obviously derived from the latter, have been traced to it often at the expence of violent straining. It seems scarcely to have been supposed by learned investigators, that, where a Lat. word had no resemblance of the synonyme in Gr., it might possibly have been imported from some other ancient tongue. Or, if this idea has been entertained, a leap has been made at once to some oriental language; without the slightest endeavour to discover, if there was any intermediate link of communication with a people less remote both as to national consanguinity and local situation.

Notwithstanding the close connexion between the Gr. and Lat., and the certainty that great part of Italy was peopled in an early period by colonies from Greece, it does not seem at all necessary to infer, that, where the intimate affinity of language appears, the Latins in every instance borrowed from the Greeks. While it cannot be doubted that the Gr., in many of its more original and component terms, nearly resembles the Goth., it is not unlikely that the Latins derived a number of these terms immediately from the same source. This idea forces itself on our minds, where the Lat. word retains a stronger resemblance, and does not seem to have

passed through the softening medium of the speech of Achaia. The presumption that this has been the case is still stronger, when we find in Lat. what may be viewed as a radical or primary term, nearly resembling the synonyme in Goth., and trace no such resemblance in the Greek.

These observations seem particularly to apply to the pronouns. While some of these, which may be traced through almost every dialect of the Goth., are common to Gr. and Lat., others are found only in the latter; or bear much stronger marks of resemblance to the Scythian stock than they do in the Greek. From the great distance of time, however, as well as from the difference of national conformation of organs, in consequence of habit, or the temperature of climate, considerable allowance must be made for a partial change of form.

From the comparison of both nouns and pronouns in Goth. with those of the civilized nations of antiquity, two remarks occur, which may be viewed as rules necessary in conducting this investigation. 1. It appears that one *case* is often put for another. In various instances, what is used as the dative in Goth. appears as the accusative in Lat., and the accusative of the former as the dative of the latter. 2. There seems also to have been an interchange of *genders*; unless it should rather be supposed, that these had not been so definitely marked in the parent language when the other branched off from it.

In order to give as distinct an idea as possible of this affinity, I shall exhibit, in columns, the pronouns of the northern nations with those of the Greeks or Romans which they resemble. Where the similarity of the Goth. terms is not discernible, or less striking, they are printed in the Roman character.

## \*Eγω; Ego; I.

	Nom.	Gen.	Dat.	Accus.
Gr.	ἔγ-ω	ἐμῷ; μου;	ἐμοί; μοι;	ἐμέ, με.
Lat.	eg-o	mei, anc. mis;	mihi, anciently mi.	me.
Moes.G.	ik;	mei-na;	mis like anc. Lat. gen. V. accus. mik.	mik.
A.S.	ic;	min;	me; accus. mec, from Moes.G. mik;	me, mec.
Franc.	ik;	min;	mi, me;	mi, me.
Isl.	eg;	myn;	mier; accus. mig;	mig.
Swed.	jag;	mig;	mig;	mig.
Germ.	ich;	mei-ner;	mir, accus. mich;	mich.
Belg.	ik;	myns, mei-ner;	my;	my.
O. Eng. and Scot.	ich.			

It is remarkable that there is scarcely a vestige of affinity in the plural, or dual, of some of the northern languages. The Lat. plural, however, seems to have had quite a different origin from the singular. It might perhaps be supposed that Lat. *nos* had originated from the Moes.G. and Germ. accusative plural by transposition; and that *nostri* had some similarity to the Moes.G. and Germ. genitive *un-sara*, Germ. *unser*. It may be observed, that the possessive pronoun, in the various Goth. dialects, differs from Lat. *meus*, merely in the introduction of the letter *n*, and in the termination. Moes.G. *mæins*, A.S. Alem. *min*; in accusative, *mein*, A.S. *min*, Alem. (fem.) *id.*; in nominative plural, *meinai*, A.S. Alem. *mine*.



Σὺ, Dor. *ῥῦ*; Lat. *Tu*; Thou.

	Nom.	Gen.	Dat.	Accus.
Gr.	<i>σὺ</i> ;	<i>σοῦ</i> ;	<i>σοί</i> ;	<i>σί</i> .
Lat.	<i>tu</i> ;	<i>tui</i> , anc. <i>tis</i> ;	<i>tibi</i> ; anc. <i>ti</i> ;	<i>te</i> .
Moes.G.	<i>thu</i> ;	<i>theina</i> ;	thus; Lat. gen. <i>tis</i> ;	thuk.
A.S.	<i>thu</i> ;	<i>thin</i> ;	<i>the</i> ;	<i>the</i> .
Franc.	<i>thu, tu</i> ;	<i>thin</i> ;	<i>thir</i> ;	<i>thih</i> .
Isl.	<i>thu</i> ;	<i>thyn</i> ;	<i>thier</i> ;	<i>thig</i> .
Swed.	<i>du</i> ;	<i>thig</i> ;	<i>thig</i> ;	<i>thig</i> .
Germ.	<i>du</i> ;	<i>deiner</i> ;	<i>dir</i> ;	<i>dich</i> .

Some might be disposed to view Moes.G. *jos*, you, as indicating some affinity to Lat. *vos*; unless it should be supposed that the latter remains in *izwis*, which has the same signification. This, however, has more resemblance of Gr. *ἐφῶις*, the nominative plural of *ἐφ*. If we suppose the letter *i* in *izwis* to be postponed, it would give a sound very similar to that of the dative *ἐφῶις*.

Lat. *is, ea, id*; he, she, it.

	Nom.	Gen.	Dat.	Accus.
Lat.	<i>is</i> ;	<i>ejus</i> ;	<i>ei</i> ;	<i>eum</i> .
Moes.G.	<i>is</i> ;	<i>is</i> , fem. <i>izos</i> ;	<i>imma</i> ;	<i>ina</i> , dat. <i>imm-a</i> .
A.S.	<i>he</i> ;	<i>hi</i> ;	<i>him</i> , gen. <i>hi</i> ;	<i>hine</i> , dat. <i>him</i> .
Franc.	<i>ir, hie</i> ;	<i>iz, es</i> ;	<i>himo</i> ;	<i>him, himo</i> , hin.
Isl.	<i>sa</i> ;	<i>thess</i> ;	<i>theim</i> ;	<i>thann</i> .

## In Feminine.

	Nom.	Gen.	Dat.	Accus.
Lat.	<i>ea, sa</i> ;	<i>ejus</i> ;	<i>ei</i> ;	<i>eam</i> .
Moes.G.	<i>si, so, soh</i> ;	<i>izos, accus.</i> <i>ija</i> ;	<i>izai, accus.</i> <i>ija</i> ;	<i>ija</i> .
A.S.	<i>seo</i> ;			
Franc.	<i>siu, sia</i> ;	<i>hiro, iro</i> ;	<i>hiro, iro</i> ;	<i>siu, sia, se</i> .
Isl.	<i>su</i> ;	<i>theirrar</i>	<i>theirre</i> ;	<i>thaa</i> .

It is believed by philologists, that the ancient Latins used *sa* for *ea*, because they said *sos* instead of *eos*. We learn from Ennius that the latter was continued to his time. V. Auctor. Lat. Ling. p. 185. Ulph. Illustr. p. 178. vo. *Sa*. We perceive the analogy between Lat. *sa*, Moes.G. *si, so*, &c. and not only the female pronoun demonstrative of our times *she*, but old Eng. and Scot. *scho*, id.

As *sos* was used for *eos*, we discern the relation that Lat. *suus* had to the third person, as signifying what belonged to him, or was *his own*. Gr. *οἱ*, indeed, had the sense of *tuus*, as formed from *οὐ tu*, or *οἱ te*. But it can hardly be supposed, that the Latins would derive a term, to be applied in their language to the third person, from one in Gr. restricted to the second. Vossius says that *suus* was anciently *sos, sa, sum*, which he derives from Gr. *ῥε*, id.; the sibilant being frequently substituted by the Aeolians for the aspirate. If we suppose the Latins to have borrowed directly from the Scythians, no such change was necessary. For, as Moes.G. *sis* corresponds to *sui* and *sibi*, and *sik*, Franc. *sih*, to *se*, *sues* signifies *suus, proprius*.

To Lat. *id* correspond Moes.G. *ita*, A.S. *hit*, Isl. *hitt*, *hid*, Franc. *hit, it*, Belg. *het*, Eng. *it*, Scot. *hit*.

## In Plural.

	Nom.	Gen.	Dat.	Accus.
Lat.	<i>ii,</i> <i>ee;</i>	<i>eor-um,</i> <i>ear-um;</i>	<i>iis, eis;</i>	<i>eos,</i> <i>ees.</i>
Moes.G.	<i>eis</i> like Lat. dat., also <i>ij-a;</i>		gen. <i>ize,</i> <i>izo.</i>	<i>ijos, femin.</i>
A.S.	<i>hig, iga, hi;</i>	<i>hir-a,</i> <i>heor-a;</i>		
Franc.		<i>hir-a, hir-o;</i> <i>her;</i>		<i>si, sia, se.</i>
Isl.		<i>theirr-a;</i>		
O. Eng.		<i>her,</i> now <i>their.</i>		

In Moes.G. the article, in all its cases, genders, and numbers, with the addition of *ei*, holds the place of a relative pronoun. Perhaps the accusative plural *thos* may be viewed as resembling *eos*, with the dental sound prefixed.

From this comparison there seems far more reason to think, that the Latins borrowed the pronoun *is*, *ea*, from the Scythians, than that they formed it from Gr. *ἐσσι*, as Julius Scaliger imagines, or from *ἐς* according to the opinion of Vossius. If formed from *ἐς*, there would certainly have been some resemblance in the oblique cases. There is no similarity, however, between *ἐς* and *ejus*, *ἐς* and *ei*, &c. But as the nominative is the same in Lat. and Moes.G., we have seen that there is a striking analogy between the oblique cases in Lat., and some of these in most of the northern languages.

*Quis, quae, quid?* Who, which, what? The conjectures of etymologists, as to the origin of this pronoun, are by no means satisfactory. Julius Scaliger derives it from *καὶ* %. Vossius prefers the opinion of those who deduce the former

from  $\tau\epsilon$ . Scheide is inclined to substitute  $\kappa\iota$   $\tau$ , as the origin of *quis*, and  $\kappa\iota$   $\tau$  of *qui*. Etymol. p. 1265. But there is undoubtedly such resemblance between *quis* and the analogous Goth. pronouns, as to give reason for supposing that they had a common root.

	Nom.	Gen.	Dat.	Accus.
Lat.	<i>quis</i> ; <i>quae</i> ; <i>quid, quod</i> ;	<i>cujus, anc.</i> <i>quovius</i> ;	<i>cui, anc.</i> <i>quoi</i> ;	<i>quem.</i> <i>quam.</i> <i>quid, quod.</i>
Moes.G.	<i>quhas</i> ; <i>quho</i> ; <i>quha</i> ;	<i>quhis</i> ;	<i>quhe</i> ;	<i>quhan-a.</i> dat. <i>quhamm-a.</i> <i>quha.</i>
A.S.	<i>hwa</i> ;			<i>hwaene, hwone,</i> dat. <i>hwam.</i>
	<i>hwaet</i> ;	<i>hwaes</i> ;		<i>hwaet.</i>
Alem.	<i>wer</i> ; <i>huer</i> ; <i>wat, huat</i> ;	<i>wes, hues</i> ;		<i>wen-a, huen-a.</i> dat. <i>wem, huem.</i> <i>huat.</i>
Isl.	<i>huer</i> ; <i>huor</i> ; <i>huert</i> ;	<i>huers</i> ; <i>huerrar</i> ; <i>huers</i> ;		<i>huert.</i>
Swed.	<i>hwem</i> ;			<i>hwem.</i>
		<i>hwars</i> ;		<i>hwem.</i>
	<i>hwad</i> ;			<i>hwad.</i>
Belg.	<i>wie</i> ; <i>wat</i> ;	<i>wiens</i> ; <i>wier</i> ;	<i>wien</i> ;	<i>wien.</i> <i>wat.</i>

In Islandic, in which *r* seems a favourite, though often silent in the end of a word, we find this letter inserted, which partially obscures the resemblance. In genitive plural *huorra* is used in all the genders, nearly resembling *quorum*; Ulphilas renders  $\pi\epsilon\delta\varsigma\ \tau\iota\varsigma\alpha$  by *du quamma*, Joh. 6. 68. But as almost all the Gothic tribes prefer *n* to *m* in the accusative, it may be observed, that in this respect there is

more similarity to the Gr. than to the Lat. Thus Moes.G. *quhan-a*, A.S. *hwaene*, *hwone*, Alem. *huen-a*, &c. exhibit symptoms of early relation to Gr. *iv*, *iv*. I am indeed strongly inclined to think that the aspirate of the Greeks, the guttural of the Goths, and the sound expressed by *qu* in Lat., were originally the same; or differed as little from each other as the pronunciation of a particular word, or letter, does in one province, from that which prevails in another.

Qualis, of what sort.

It is unnecessary to make any observations here with respect to the affinities of this relative, either to the Gr., or to the Goth. dialects. Enough has been said on this subject, under the terminations *Λικος*, *Lis*. I shall only add, that Moes.G. *quhileiks* occurs, Matt. 8. 27. for *ποταπός*, 'What manner of person is this?' *Qualis est hic*? Jun. It is from *quhe* cui, and *leiks* similis; literally, *to what*, or, *to whom*, *like*? used interrogatively, precisely in the same sense with Scot. *quhat-like*. All that is intended here, is to exhibit the Lat. term as compared with those of similar signification in the northern languages.

	Nom.	Gen.	Dat.	Accus.
Lat.	<i>qualis</i> ;	<i>qualis</i> ;	<i>quali</i> ;	<i>qualem</i> .
Moes.G.	<i>quheleiks</i> ;	<i>quheleikis</i> ;	<i>quheleik-</i>	<i>quheleikana</i> .
			amma;	Gr. ὅλιαν.
A.S.	<i>hwile</i> ;	<i>quhilces</i> ;	<i>hwilcum</i> ;	<i>hwilcne</i> .
Franc.	<i>hwilc</i> , <i>huilic</i> , <i>weliches</i> ;			
	<i>welich</i> , &c.			
Swed.	<i>hwilken</i> ;	<i>hwilkens</i> ;	<i>hwilken</i> ;	<i>hwilken</i> .
Belg.	<i>welk</i> , <i>welke</i> ;	<i>welks</i> , <i>welker</i> ;	<i>welken</i> ;	<i>welken</i> .

It would be superfluous to illustrate *talis* in the same

manner. The same resemblance may be marked between Lat. *uter* and Franc. *wether*, *uueder*, *huether*; also between *neuter* and Franc. *newether*, id. V. Hickes, Gramm. Fr. Theot. p. 43.

The observations of Ihre, a man who has the highest claims on the literary world, concerning the Lat. relative terms ending in *ter*, are entitled to peculiar attention. Speaking of *alter*, he says; "Every body perceives, that the first part of the word is formed from *alius*; but what is the meaning of the latter part, is not equally obvious, unless it be viewed as equivalent to *eorum*, so that *alter* is, q. *alius eorum*, *uter*—*quis eorum*, *neuter*—*nullus eorum*. That no one may think that this is merely accidental, the consonancy of the Gr. language is to be remarked, which has the same termination, only with the addition of *es*; as in *ἄλλος-ες*, *πῶτος-ες*, *ἰσθός-ες*, *ἰδιός-ες*, &c. In Moes.G., evidently in the same sense, the synonymous words terminate in *thar*; as *anthar* alter, *hva-thar* uter: and we still use *enthera* alteruter, *hawilkenthera* uter, *ingenthera* neuter. That the Gr. and also the Lat. owe theirs to the Goths, is evident from this, that *thera*, the genitive plural of the pronoun *then* [ille], remains among us only; for our ancestors, as appears from our ancient laws, as well as from our historical writings, said *gods ther*, *bona eorum*, *thera skip*, *eorum naves*, &c." Ulph. Illust. Pref. p. 8.

Ἐξῆς, ille.

Lennep derives Gr. *ἐξῆς* from the obsolete *ἐκός*, which, he says, does not differ much in meaning from *ἐκός*, *procul*. Hence he deduces *ἐξῆς*, *illic* there, as if it were said, "in a place at some distance." Scheide views *ἐκός*, *venio*, *cedo*, as the origin, through *ἐκῆς* as the medium, quasi *dicas cessione*; Etymol. p. 262. In Moes.G. *jains* precisely corresponds to *ἐξῆς*. The initial letter is *G*, in that form for which the

northern literati have, in writing, substituted *J*. But it should be observed, that it is not pronounced as Fr. *J*, but as Eng. *Y* in the beginning of a word. This is obvious from Moes.G. *ja* ita, the origin of our *yea*; *jer*, annus, a *year*; *jung*, juvenis, young; *juk*, jugum, a *yoke*. In A.S. and Alem., *G* is used, in place of this letter; and there seems good reason to think that it was anciently pronounced very differently from *Y*, as being, at least, a strong guttural. *Jains* would thus sound as if the initial letter had been Gr. *χ*; if it did not more nearly resemble the articulation of *z*. Alem. *chein*, also *kein*, ullus, might seem to be a cognate term. Although rendered *nullus* by Schilter, and also by Wachter, Hickes gives it a sense directly opposite. But there can be no doubt of the affinity of Alem. *gener*, iste, hodie *jener*. V. Schilter in vo. In the plural it is *gene*; *Gene al*, isti omnes; Otfrid. This, it appears, has lost the original sound of the initial consonant. Hence in Belg. *gender*, illic, istic; as Moes.G. *jainar*, ibi, illic, *jaind* illuc, from *jains* or *gains*, ille. Kilian writes *ghender*; and *ghene*, ille, is. Here we see the origin of Eng. *yond*, *yonder*, although immediately formed from A.S. *geond*, id. Su.G. *hin*, ille, as well as Isl. *hinn*, id. and *kann* iste, must certainly be traced to the same source. Thus it appears that Moes.G. *jains*, or *gains*, must have originally been pronounced with at least a guttural sound.

## CHAPTER VIII.

## OF THE NAMES OF NUMBERS.

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It is generally admitted, that one of the most certain tests of the affinity of nations, is a comparison of the designations given in their different languages to numbers. There may often be a similarity, or even an identity of terms, having the same meaning, while this is merely the effect of accident, or at most of occasional intercourse. But when the names of numbers, in one language, appear radically the same with those in another, it scarcely admits of a doubt that they have originated from a common fountain. To this test the affinity of the Goth. to the Gr. and Lat. may safely be submitted. Considerable variation may be supposed; as this is obvious even in the Lat., where it is believed that the term was borrowed from the Greek. Thus it is admitted that *unus* has been formed, not from *uis*, but from the genitive *is-uis*.



ligo, because the units are combined in this number. Did we proceed on the same ground with Wachter, *deus* ostendo, monstro, indico, might seem to have as good a claim as either of them.

The affinity between the Gothic and Celtic is undoubtedly very remote. A considerable number of radical and monosyllabic terms, however, are common to both. It must be evident that the names of numbers, as found among the ancient British, ought to be reckoned among these. They are *un*, *daw*, *dwy*, *dri*, *fedæar*, *pump*, *chwêch*, *saith*, *wyth*, *naw*, and *deg*. In Gaelic they are *aon*, *dà*, *tri*, *ceithir*, *cuig*, *sè* or *sia*, *seachd*, *ochd*, *naoi*, and *deich*.

I shall here subjoin the declension of the different terms signifying *one*, as a proof of their near relation.

	Nom.	Gen.	Dat.	Accus.
Gr.	<i>ús, iv</i> ;	<i>ivos</i> ;	<i>iv</i> ;	<i>iva</i> .
Lat.	<i>un-us</i> ;	<i>unius</i> ;	<i>uni</i> ;	<i>unum</i> .
Moes.G.	<i>ains, ain</i> ;	<i>ainis</i> ;	<i>ainamma</i> ; pl. <i>anai</i> ;	dat. <i>ainana</i> , <i>ain</i> .
A.S.	<i>an, aen</i> ;	<i>anes</i> ;	<i>aunum</i> ;	<i>anne</i> .
Franc.	<i>eyn, en</i> ;	<i>eines</i> ;	<i>einemo</i> ;	<i>einen, an</i> .
Isl.	<i>eyrn, eyn</i> ;	<i>eyns</i> ;	<i>einum</i> ;	<i>einn</i> .

Gr. *ίππος*, alter, is formed from *ús*, unus, as a comparative ; Dor. *ίρπος*. Moes.G. *anthar* has been viewed as a cognate term, notwithstanding the intermediate *n*. For some of the Gothic tribes were partial to this letter, introducing it in words from which it was excluded by others of the same stock. While *cuth* signified notus among the Anglo-Saxons, it was *kanths* in Moes.G., *cund* in Alem. For A.S. *muth* os, other tribes said *mund*, &c. Thus, instead of Moes.G. *anthar*, the A.S. term was *other*. From *iv*, the neuter of *ús*, or *ivos*, the genitive, the Greeks formed *ίνους*, singularis ; from *unus*, the Latins *unicus* ; and in like manner from *ain* the Moeso-Goths had their *ainah-a*, *ainoh-o*, *unic-us*, *unic-a*.

## CHAPTER IX.

## OF COMPARISON.

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This is the only thing in regard to nouns, that seems to require particular notice.

1. The comparative in Gr., it has been generally said, is formed by means of *τις*. Later writers, however, seem to view *ις* as properly the termination; observing that "adjectives, regularly compared, have the comparative by changing *ς* of the positive into *τ*, and assuming *ις*." V. Jones, Gramm. p. 19. If this observation be well-founded, *ις* is most probably the only essential part of the termination. In some instances *τ* seems to be inserted merely for the sake of the sound; as in *ἀπλῶς-ις* simplicior, from *ἀπλῶς* simplex, *εὐνῶς-ις* benevolentior, from *εὐνῶς* benevolus.

According to this idea, the conformity between the Gr. and Goth., in this mode of comparison, is obvious. *Er* is not used, indeed, by Ulphilas; but it is the common sign of the comparative in the A.S., which, as a written language, has the next claim to antiquity. Nor is *er* only used, but also *ere*, *ar*, *aere*, *ir*, *or*, *ur*, *yr*; and all these in an emphatical form with the addition of *a*, as *era*, *ara*, &c. *Er* has the same use in Alem., as in *scon-er* pulchrior, from *scon* pulcher; also in Germ. and Belgic. In Su.G. and

Isl., it assumes the form of *are*. Thus, from Isl. *skyr* clarus, is formed *skyr-are* clarior.

The observation of Wachter on this subject deserves particular attention. "No particle," he says, "can be better adapted for this purpose. For *er* with the ancients signifies *ante*. Hence, annexed to the positive, it strengthens its meaning, and communicates to it that degree which it formerly had not. For *ante* is not only used in relation to time and place, but also as to quality." Proleg. Sect. vi. Thus *stark*, signifying strong, when it assumes the form of *staerk-er*, denotes that the person spoken of is strong *before* another, that is, surpasses him in strength. In a similar manner, Alem. *furira*, primarily signifying anterior, from *furi*, *für*, *ante*, *before*, is used in the sense of major, *prae-pollens*. *Furira Abrahame*, major Abrahamo; Otfr. iii. 18. 66. *Furiro*, in Gl. Mons. is not only rendered major, but melior.

*Or* is the termination used in Lat., as *docti-or*, from *doctus*, &c. But the change here is not greater than what is often found in A.S. and Alem. From A.S. *leoht*, *levis*, is formed *leoht-or*, *levior*; from Alem. *scon*, not only *scon-er*, but *scon-or*.

The Moes.G. forms this degree by adding *izo*, or *oza*. Thus *hauh-izo* is altior, from *hauh* altus; *frod-iza* sapientior, from *froda* sapiens; *swinth-oza* fortior, from *swintha* fortis. There is a considerable likeness between the former, and one mode of forming the Gr. comparative, when ζω or ω is the termination; as in μωζω major, αμωωω melior. Moes.G. *maizo*, major, seems indeed the same with the Gr. word, only that the final ω is wanting; as the superlative *maists*, maximus, might seem merely an abbreviated form of μωωωω.

3. As the Gr. in various instances forms the superlative by the addition of ωωω, the Moes.G. resembles it by the

use of *ists*, *ista*. From καλ-ὺς pulcher, or rather from καλλ-ος pulchritudo, originates καλλ-ιστος pulcherrimus; from ἔχθρος inimicitia, ἔχθ-ιστος valdè inimicus; from μέγ-ας magnus, μέγ-ιστος maximus; from πολ-ὺς multus, πλῆτος plurimus. Thus, from Moes.G. *manags* multus, is formed *manag-ists*; the comparative being *managizo*; from *hauh* altus, *hauhizu* altior, *hauh-ists* altissimus. When the superlative is used with peculiar emphasis, *ista* is the termination; *bat-ista* optimus, *manag-ista* plurimus, *frum-ista* primus. In what has been called the Runic, or oldest Scandinavian dialect of the Gothic, *brad-ista* signifies latissimus. V. Hickee, Gramm. A.S. 4°. p. 23. This learned writer remarks the affinity between this and the Gr. mode of comparison.

The same form is preserved in A.S. For *ast*, *aest*, *est*, *ist*, *ost*, *ust*, *yst*, all mark the superlative; and emphatically, *asta*, *aesta*, &c. Thus *rihtwis-ast*, *-est*, *-iste*, signifies justissimus, from *rihtwise* justus. This holds equally true of the Francic. Of *scon* or *scono*, pulcher, *scon-est* or *scon-ost* is the superlative. This rule is also general in the language of Iceland. The termination is *astur*, emphatically *asta*. In Su.G. it is *ast*, as *laerd-ast*, doctissimus, from *laerd* doctus; in Germ. *este*, as *weis-este*, sapientissimus, from *weise* sapiens. The Germ. and Belg. follow the same plan, by adding *st* or *ste* to the positive. Thus, from *er* prior, the Germans form *erst* primus; from *hoch* celsus, *hochst* celsissimus; from *stark* fortis, *staerkist* fortissimus. V. Wachter. Proleg. Sect. vi.

3. There seems to be considerable reason for supposing, that *-imus*, the sign of the superlative in Lat., is radically the same with *-mists*, which, besides *iste* and *ista*, is used in Goth. for marking this degree of comparison. In the version of Ulphilas, not only does *hauhists* occur in the sense of altissimus, but *auhu-mists*, emphatically *auhumista*. Junius views this as equivalent to *hauhumists*. In the same

manner, *astu-mists*, emphatically *astu-mista*, signifies ultimus; *hindu-mists*, extremus, Eng. *hindmost*. Analogous to this is A.S. *formest*, prius, Eng. *foremost*; *neothemest*, imus; infimus, Scot. *nedmist*, A.S. *ufe-mest*, *ufe-myst*, supremus, Scot. *umaist*, *umist*.

Grammarians say that in Lat., if the positive end in *er*, the superlative is formed by adding *rimus*; and if it end not in *er*, from the next case in *i*, by adding *ssimus*. But grammatical rules are deductions from facts, or perhaps more frequently from appearances. The first principle obviously laid down in these rules, is, that all those letters must be viewed as marking the superlative, in one particular form, which are not found in some case of the positive. But on what ground, save that of mere appearance, must we suppose so many modes of forming the superlative, one from the nominative, as *pulcher-rimus* from *pulcher*; one from the genitive, as *docti-ssimus* from *docti*; and one from the dative, as *miti-ssimus* from *miti*? Is it not more reasonable to suppose, that originally the distinctive termination would be added to the noun in its most simple form? This seems evidently to have been the case as to *pulcher* and *mitis*. They would thus appear as *pulcher-imus* and *mitis-imus*; but, *euphoniae causa*, the last consonant of the positive would be doubled. This corresponds to the general analogy of language. Thus, in Eng., from *sot* we do not form *sotish*, but *sottish*. In the same manner *l* is doubled before, or in the last syllable of the preterite or participle past of verbs ending with this letter; as *travel-led*, *level-led*, &c., although it need scarcely be said that *ed* is the proper termination. This observation, it may be thought, cannot apply to *doctissimus*. But, perhaps it has been originally formed from the nominative singular, with the change of *u* into *i*.

It is evident, at any rate, that *imus* alone can be viewed as the sign of the superlative. This appears from the va-

riable character of the preceding consonant, which is not only *r* or *s*, but frequently *l*, *x*, *t*, *f*, *n*. Besides, this termination is found in many words, in which it is preceded by no adventitious consonant; as, *ext-imus*, *dext-imus*, *ult-imus*, *inf-imus*.

When we view the Lat. termination solely in regard to the language in which it is used, we can discover no meaning in it. We are reduced to the necessity of supposing that it was introduced merely as an arbitrary sign. If we compare it with the Gr., from which so many Latin terms have had their origin, we are equally at a loss. But if we suppose it to have had a common source, and perhaps a common form with Moes.G. *mists*, we can discern a satisfactory reason for the adoption of this termination. For there is great reason to think that *mists* is the same with *maists*, *maximus*, *summus*; as there cannot be a doubt that this is the meaning of *maest*, *mest*, the analogous termination in A.S., now written *most*. As A.S. *ufe-mest*, and Scot. *umist*, have precisely the same signification with Lat. *summus*, what if they were radically one? We have only to suppose that the Latins prefixed the sibilant, a practice, as we have seen, very common with them.

Did we regard the rule, with respect to the formation of the superlative from the first case in *i*, it might seem, from a variety of examples, that *-mus* was the only essential character of this degree. Thus, from *facilis* would be formed *facili-mus*; from *agilis*, *agili-mus*; from *similis*, *simili-mus*; *l* being doubled to make the sound more grateful to the ear.

One objection occurs, however, to this hypothesis. It supposes a resemblance to the Goth. in that part of the word which is subject to inflection; *-imus* being changed to *-ima*, *-imum*, *-imi*, &c. The only conjecture that can be formed here, and it must be admitted that it is nothing more, is, that the ancestors of the Latins had received the

term *maists* or *mists*, merely *in casu recto*, perhaps, while used by the Scythian tribes without declension; and that, softening its sound, they had at length lost the recollection of its original meaning, and used it as a common termination. We have the highest degree of presumptive evidence, as has been seen in examining the terminations *Λισος* and *Lis*, that these are originally the same with Goth. *leiks*; *similis* being perfectly analogous to *samaleiks*, &c. Yet, it is certain, that this Goth. word, when it passed through the alembic of the Latins, was subjected to the same transmutation with their common terminations, so as to lose its distinctive characters. Instead of Moes.G. nom. pl. *samaleik-os*, the Romans said *simil-es*.

4. The same *irregularity*, in the formation of the degrees of comparison, which is found in Gr. and Lat., may be remarked in the Goth. dialects. In many instances the comparative and superlative are formed from the positive; but in others there is no connexion save in signification. I shall subjoin some examples illustrative of this resemblance in anomaly.

Gr.	ἀγαθός,	ἀγίον,	ἄριστος.
Lat.	<i>bonus</i> ,	<i>melior</i> ,	<i>optimus</i> .
Moes.G.	<i>gods</i> ,	<i>batizo</i> ,	<i>batists</i> , or <i>batista</i> .
A.S.	<i>god</i> ,	<i>betere</i> ,	<i>betyst</i> .
Isl.	<i>goode</i> ,	<i>betre</i> ,	<i>beste</i> .
Germ.	<i>gut</i> ,	<i>besser</i> ,	<i>besten</i> .
Belg.	<i>goed</i> ,	<i>beter</i> ,	<i>best</i> .
<hr/>			
Gr.	μέγας,	μεῖζον,	μέγιστος,
Lat.	<i>magnus</i> ,	<i>major</i> ,	<i>maximus</i> .
Moes.G.	<i>mikils</i> ,	<i>maizo</i> ,	<i>maists</i> , or <i>maista</i> .
A.S.	<i>micel</i> ,	<i>maere</i> ,	<i>maest</i> .
Isl.	<i>mikell</i> ,	<i>meire</i> ,	<i>mestur</i> or <i>meste</i> .
Germ.	<i>michel</i> ,	<i>mehr</i> ,	<i>meiste</i> .

I need scarcely observe, that the Goth. words, expressing the positive, have had a common origin with the obsolete adjective *μῖγαλ-ος*, whence *μῖγας* borrows its feminine. Wachter has remarked the affinity of *μῖγας* to Pers. *mih* magnus, whence *mihter* major, *mihtas*, maximus. As the comparative of Moes.G. *leitil* parvus, is *minn-izo*, and the superlative *minn-ists*; it must occur, that both these indicate the same origin with Lat. *min-or*, and *min-imus*. Isl. *minne* signifies minor, and Alem. *min*, Germ. and Belg. *minder*. Moes.G. *minnists* differs from *minimus* merely in the termination; *ists* being used in this word. Had the other sign of the superlative been adopted, it would have been *minmists*; and from the form of the Lat. term, it seems probable that this was the more ancient mode.

5. As in Gr. and Lat., many comparatives and superlatives are, in the Goth. dialects, formed from *prepositions* or *adverbs*. Thus, as from *πρὸ* we have *πρῶτιος* and *πρῶτατος*, from Lat. *prae*, anciently *pri*, the analogous terms *prior* and *primus*, from A.S. *for* is *former* and *formest*. From *ante* the Latins have formed *anterior*; from *super*, *superior* and *supremus*, like *ὑπεριος* and *ὑπερτατος* from *ὑπὲρ*. In like manner, from Moes.G. *hindar* retro, post, comes the superlative *hindumists* extremus. Ihre has observed, that from ancient Su.G. *aufi*, *ifti*, *ufti*, post, was formed the comparative *aefri*, *ofri*, *yfri*, posterior, and the superlative *aefst* postremus. V. vo. *Efter*.



## CHAPTER X.

## OF VERBS.

More than a century has elapsed since the indefatigable Hickes remarked after Stiernhelm, the striking conformity between the Lat. and the Moes.G. verb in the mode of declension. So strict is this conformity, he says, that they evidently appear to have had a common parentage. It ought to be observed, however, that this resemblance is not uniform throughout the verb. It is most obvious in the present indicative.

	Lat.	Habeo,	Moes.G.	Haba.
		Habes,		Habais.
		Habet,		Habaith.
		Habemus,		Habam.
		Habetis,		Habaith.
		Habent,		Haband.
Preter.		Habuit,		Habaida.
Part. pr.		Habens,		Habands.
		Habentis,		Habandis.
		Habente,		Habandin.
		Habentem,		Habandan.
		Habentes,		Habandans.

The affinity will be still more obvious, if it be adverted to that *ai* in Moes.G. is sounded as *e* in Latin. This has been clearly proved by the industrious Sotberg in his annotations

on the version of Ulphilas, Matt. 10. 25, and Mar. 1. 45. Where *α* is the Gr. vowel, the Moesian bishop has used the letter *e*; and for *αι*, *ai*. Thus for Βεθλαημ he writes *Bethlai-haim*, *Herodes*, for Ἡρώδης, &c. Mareschall. Observ. in Matt. 11. 16. Moes.G. *habais* must therefore have been pronounced as Lat. *habes*, &c.

The Moeso-Goths, like the Latins in the formation of some of their verbs, and more especially like the Greeks, prefixed an *augment* to the preterite. As the Greeks from *ποιέω* made *ποίησα*, and the Latins from *tango* formed *tetigi*, from *pello*, *pepuli*, &c. the ancient Goths prefixed to their preterite the first letter of the verb, if this was a consonant, with the diphthong *ai* subjoined. Thus the preterite of *bi-laikan*, *illudere*, was *bi-lai-laik*; of *fahan* *capere*, *fai-fah*; of *faldan* *plicare*, *fai-falth*; of *greitan* *flere*, *gai-grot*; of *tekan* *capere*, *tai-tok*. If the verb began with a vowel, they either merely prefixed the diphthong *ai*, or inserted it after the first consonant in the word. From *aukan*, *augere*, they formed the preterite *ai-auk*; from *afaikan*, *negare*, *af-ai-aik*. The reason, however, of postponing the augment in the latter seems to have been, that *afaikan* is undoubtedly a compound verb, *af* being the preposition. It would appear that the Moeso-Goths also used *aikan* as signifying *affirmare*, whence perhaps Su.G. *jaka* id.; and that the preposition *a* had a privative sense, so as to change the meaning of the verb to which it was prefixed.

The Moes.G. and Gr. resemble each other in the use of the *dual*, with this difference, that, instead of the second and third persons, as in the active voice in Gr., it occurs only in the first and second in Moes.G. The dual was used in pronouns by the Anglo-Saxons and Alemanni. It is still retained in Isl., and extended to verbs.

The Goths had their *absolute* case, in common with the Greeks and Latins. Where the Greeks used the genitive, and the Latins the ablative, in this form of construction, the Scythian tribes preferred the dative. According to Hickes, indeed, they had an ablative case; and their phraseology might in this view be denominated the *ablative absolute*. But we have formerly observed, that the northern writers view what he calls the ablative as merely the dative, there being no difference of termination. Ulphilas uses both the present, and the past participle, in this form.

*Dalath than atgangundin imma af fairgunja, laistidedun afar imma iunjons managos*; Matt. 8. 1. ‘He descending, (descendente illo, Jun.) from the mountain, great multitudes followed him.’ The dative is here used in Gr.; *καταβάντι δὲ αὐτῷ*.—*Jah atustauhanaim thaim dagam, bi the gredags warth*; Luk. 4. 2. ‘And these days being ended, he afterward hungered.’ *καὶ συνεληλυθὼς αὐτῶν, ὕστερον ἐπείνασεν*. The same construction occurs in the A.S. version; *And tham dagum gefylledum, hine hingrede*. The substantive and participle may be viewed either as in the dative, or as in the ablative.

I beg leave to call the attention of the reader to the striking coincidence between the Goth. tongues, and those of the Greeks and Romans, in relation to the substantive verb. The irregularity, not only of the Lat., but of the Gr. verb, needs scarcely be remarked. Each of these seems to have borrowed from different verbs varying considerably in form. *Sum* and *es*, *eram* and *fui*, indicate no radical affinity; and *ἵσταναι* seems to have very little connexion with *σῆμι*.

The Moeso-Goths had two substantive verbs; *wasan* *esse*, and *wairthan*, signifying not only *fieri*, but *esse*. We might almost suppose that the Latins had imitated them in this respect, *fieri* signifying not only *to be made*, but *to be*.

They, as the preterite of *sum*, had adopted *fui* from the obsolete verb *fuo*, Gr. *φύω*, nascor, fio, sum. But there are other parts of the substantive verb, of the origin of which no account has been given. Some writers have deduced the first person singular of the indicative from Gr. *εἶμι*, taking it for granted that the sibilant had been prefixed. Others, as Vossius, with greater probability, derive it from the future of the Gr. verb, *ἔσται*; as ancient writers used *esum*, *esis*, *esit*, *esumus*, &c. for *sum*, *es*, *est*, *sumus*. But the question still demands resolution, Whence came *ἔσται*? Do we transgress the bounds of legitimate etymology, in supposing that this may have had a common origin with Moes.G. *wis-an*; especially, when we find that this verb, in the first person plural of the preterite indicative, has the form of *wesum*, and in the subjunctive, same tense, *wesim-a*?

But, in order to give a comparative view of the affinity of the Gr. and Lat. verbs to those of the Goths, I shall exhibit them together; selecting such parts especially as seem most nearly allied.

## PRESENT INDICATIVE.

Gr.	<i>sint</i> ;	<i>is, ist</i> ;	<i>is, ist</i> ;	Lat. <i>sum-us</i> ;	<i>sit-is</i> ;	<i>sint.</i>
Moes.G.	<i>im</i> ;	<i>ist</i> ;	<i>ist</i> ;	<i>sijum</i> ;	<i>sijuth</i> ;	<i>sind.</i>
A.S.	<i>eom</i> ;			<i>synd</i> ;	<i>synd</i> ;	<i>sind.</i>
Alem.		<i>es</i> ;	<i>is, ist, est</i> ;	<i>sin</i> ;	<i>sith, sit</i> ;	<i>sint, synd.</i>
Germ.		<i>ist</i> ;	<i>ist</i> ;	<i>sind</i> ;	<i>seyd</i> ;	<i>sind.</i>
Belg.		<i>is</i> ;	<i>is</i> ;	<i>zyn</i> ;	<i>zyt</i> ;	<i>zyn.</i>

## IMPERFECT.

Lat.	<i>eram</i> ;	<i>erat</i> ;	<i>eram-us</i> ;	<i>erat-is</i> ;	<i>erant.</i>
Moes.G.	<i>warth</i> ;	<i>warst</i> ; <i>wast</i> ; <i>warth-i</i> , ( <i>wart</i> <i>iebat</i> ;) )	<i>warthurum</i> , <i>iebamus</i> ;	<i>warthurth</i> , <i>iebatis</i> ;	<i>warun.</i>
A.S.		<i>waere</i> ;	<i>waeron, waerum</i> ;	<i>waeron</i> ;	<i>werun, waeron.</i>
Alem.			<i>waran</i> ;	<i>warel</i> ;	<i>waran.</i>
Isl. Preter.	<i>var</i> ;	<i>var</i> ;	<i>vorum</i> ;	<i>vorud</i> ;	<i>voru.</i>
Germ.	<i>war</i> ;	<i>war</i> ;	<i>waren</i> ;	<i>warel</i> ;	<i>waren.</i>
Belg.		<i>was</i> ;	<i>waaren</i> ;	<i>waart</i> ;	<i>waaren.</i>

## FUTURE.

Lat.	<i>ero</i> ;	<i>eris</i> ;	<i>erim-us</i> ;	<i>erit-is</i> ;	<i>erint.</i>
Moes.G.	<i>wairthan</i> ;	<i>wairthais</i> ;	<i>wairthaim-a</i> ;	<i>wairthaih</i> ;	<i>wairthain-a.</i>

## IMPERATIVE.

Lat.	<i>sis, esto</i> ;	<i>sit</i> ;	<i>sim-us</i> ;	<i>sit-is</i> ;	<i>sint.</i>
Moes.G.	<i>sijais</i> ;	<i>sijai</i> ;	<i>sijaim-a</i> ;	<i>sijaih</i> ;	<i>sijaim-a</i> ;
A.S.	<i>sig thu</i> ;	<i>si he, siende</i> ;			<i>sin, sien.</i>
Alem.	<i>siis, sis</i> ;	<i>si</i> ;	<i>siin wir</i> ;	<i>sit, sit, zi</i> ;	<i>siin sie.</i>
Germ.	<i>sey du</i> ;	<i>sey er</i> ;		<i>seyd ihr</i> ;	<i>seyd sie.</i>

## PARTICIPLE PRESENT.

## INFINITIVE.

Gr.	<i>ἵσθαι</i> ;				
Lat.	<i>esse</i> ;	<i>fieri.</i>			
Moes.G.	<i>wisa-n</i> ;	<i>wair-than.</i>		Moes.G. <i>wisands.</i>	
A.S.	<i>wesa-n</i> ;	<i>wyr-dan.</i>		Alem. <i>uuesenter.</i>	
Alem.	<i>uuesa-n</i> ;	<i>uuer-den.</i>		<i>wesende.</i>	
Belg.	<i>weese-n</i> ;	<i>wer-den.</i>			
Ial.	<i>ver-da</i> ;	<i>ver-a, esse.</i>		Ial. <i>essend-o.</i>	

All these nearly resemble the Lat. noun *essentia*, the form of which would seem to intimate that there had been a participle of the form of *essens*.

## PRESENT SUBJUNCTIVE.

Lat.	<i>sim</i> ;	<i>sis</i> ;	<i>sit</i> ;	<i>sim-us</i> ;	<i>sit-is</i> ;	<i>sint</i> .
Moes.G.	<i>sijau</i> ;	<i>sijais</i> ;	<i>sijai</i> ;	<i>sijain-a</i> ;	<i>sijnith</i> ;	<i>sijnain-a</i> .
Alem.	<i>sii</i> ;	<i>sis, sist</i> ;	<i>sii</i> ;	<i>siiu</i> ;	<i>sitt, sit</i> ;	<i>sint, sint</i> .
Isl.	<i>sie</i> ;	<i>siest</i> ;	<i>sie</i> ;	<i>sieum</i> ;	<i>sieud</i> ;	<i>sien</i> .
Germ.	<i>sey</i> ;	<i>seyst</i> ;	<i>sey</i> ;	<i>seym</i> ;	<i>seyd</i> ;	<i>seyn</i> .
Belg.	<i>zy</i> ;	<i>zyt</i> ;	<i>zy</i> ;	<i>zya</i> ;	<i>zyt</i> ;	<i>zyn</i> .

## IMPERFECT.

Lat.	<i>essem</i> ;	<i>esses</i> ;	<i>esset</i> ;	<i>essem-us</i> ;	<i>esset-is</i> ;	<i>essent</i> .
Moes.G.	<i>wesj-au</i> ;	<i>weseis</i> ;	<i>wes-ei</i> ;	<i>wesein-a</i> ;	<i>weseith</i> ;	<i>wesein-a</i> .

## FUTURE.

Lat.	<i>fuero</i> ;	<i>fuerois</i> ;	<i>fueroit</i> ;	<i>fueroimus</i> ;	<i>fueroit-is</i> ;	<i>fueroint</i> .
Moes.G.	<i>wairthau</i> ;	<i>wairthis</i> ;	<i>wairthai</i> ;	<i>wairthaim-a</i> ;	<i>wairthith</i> ;	<i>wairthain-a</i> .
Alem. imperf.	<i>wara</i> ;	<i>wares</i> ;	<i>wara</i> ;	<i>waren</i> ;	<i>waret</i> ;	<i>waren</i> .

The uniformity here is so striking, and so general, that it must require a great degree of incredulity to view it as accidental. There is scarcely less consonancy between the Lat. and Moes.G. in some of the auxiliary verbs.—Let us take *Volo* for an example, in some of its tenses: and it ought to be previously observed, that most probably the *w* in Moes.G., A.S., and Alem. was pronounced like this letter in Germ., Dan., and Swed., as *v*.

## PRESENT INDICATIVE.

Lat.	<i>colo;</i>	<i>vis, anc. volis;</i>	<i>vult;</i>	<i>volum-us;</i>	<i>vult-is;</i>	<i>volunt.</i>
Moes. G.	<i>wijau;</i>	<i>wileis;</i>	<i>wil-i;</i>	<i>wileim-a;</i>	<i>wileits, wileith;</i>	<i>wijand.</i>
A.S.	<i>wille;</i>	<i>wilt;</i>	<i>wyle;</i>	<i>wyllath;</i>	<i>wyllath;</i>	
Alem.	<i>wille, wolle;</i>	<i>willes, wolles;</i>	<i>wille, wolle;</i>	<i>willan, wollan;</i>	<i>willet, wollet;</i>	<i>willan, wollan.</i>
Isl.	<i>wil;</i>	<i>viller;</i>	<i>wil;</i>	<i>wilhum;</i>	<i>witied;</i>	<i>wiða.</i>
Germ.	<i>will;</i>	<i>wilst;</i>	<i>will;</i>	<i>wollen;</i>	<i>wollet;</i>	<i>wollen.</i>
Belg.	<i>wil;</i>	<i>wilt;</i>	<i>wil;</i>	<i>willen;</i>	<i>wilt;</i>	<i>willen.</i>

## IMPERFECT

Lat.	<i>vol-eb-am;</i>	<i>vol-eb-as;</i>	<i>vol-eb-at;</i>	<i>vol-eb-amus;</i>	<i>vol-ebatis;</i>	<i>vol-eb-ant*.</i>
Moes. G.			<i>wild-a†;</i>		<i>wil-eid;</i>	<i>wild-ed-un.</i>
					<i>wildedeith;</i>	
A.S.	<i>wolde;</i>	<i>wold-est†;</i>	<i>wolde;</i>	<i>woldon;</i>	<i>woldon;</i>	<i>wold-on.</i>
Alem.	<i>wold-a;</i>	<i>wold-est;</i>	<i>wolda;</i>	<i>wol-dan;</i>	<i>wald-et;</i>	<i>wold-an.</i>
Isl. Pret.	<i>wilde;</i>	<i>willder;</i>	<i>wilde;</i>	<i>vill-dam;</i>	<i>wit-ed;</i>	<i>willdu.</i>
Germ.	<i>wolte;</i>	<i>wolt-est;</i>	<i>wolte;</i>	<i>wolten;</i>	<i>wolt-et;</i>	<i>wolt-en.</i>
Belg.	<i>wilde;</i>	<i>wild-et;</i>	<i>wilde;</i>	<i>wilden;</i>	<i>wild-et;</i>	<i>wild-en.</i>

\* To the augment *eb*, in the Lat. verb there is nothing correspondent in the Goth. dialects.† *Wold-est* also signifies *woluiti*.



	Infinitive.	Participle Present.
Lat.	<i>vell-e.</i>	<i>Volens.</i>
Moes.G.	<i>wil-jan.</i>	<i>Wiljands.</i>
A.S.	<i>will-an.</i>	<i>Willende.</i>
Alem.	<i>will-on.</i>	<i>Willande.</i>
Isl.	<i>vill-a.</i>	<i>Viliande.</i>
Germ.	<i>woll-en.</i>	<i>Wollend.</i>
Belg.	<i>will-en.</i>	<i>Willende.</i>

It deserves observation, that in A.S. there is a verb exactly analogous to *nolle*, to be unwilling, from *ne velle*. This is *nill-an*, *nell-an*, from the negative particle *ne*, and *willan* volle; in pret.  *nolde* noluit, *noldon* noluerunt. Swa he *wille*, swa he *nelle*; *Velit* nolit; Bed. 5. 9.

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N. B. The letter D, prefixed to the number, denotes the page in the *Dissertation*, as distinguishing this from the *Hermes*; the same reference being continued, throughout the article, when there is no change of the capital letter.

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## FINIS.

## ERRATA,—In Dissertation,

- Pag. 55. lin. 4. from bottom, for indisputable, read indisputable  
75. 5. for versimilitude, read verisimilitude

In *Hermes*,

- Pag. 44. lin. 23. for *α*, read *ις*  
45. 30. for *ἱερουαλὴμ*, read *ἱερουαλὴμ*  
46. 25. for *καλύβητα*, read *καλυμνίον*  
51. 3. for *οικισμοί*, read *οικισμοί*  
51. 3. from bottom, for *ect*, read *ject*  
118. 17. for *ποιήσαμεν*, read *ποιήσαμεν*  
119. 15. for *Alen*, read *Aen*  
121. 2. for *Σιδόμιν*, read *Σιδόμιν*  
126. 28. for *μισαβιζήκαμεν*, read *μισαβιζήκαμεν*  
200. 13. from bottom, for *ἱεροί*, read *ἱεροί*  
210. 14. for *συγχελεσθῶν*, read *συγχελεσθῶν*

C. Stewart, Printer, Edinburgh.











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